

Memorials of

Bishop Chapman.

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Memorials of James Chapman



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953 Chapman (J.) D.D., *First Bishop of Colombo.*
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The Right Rev. James Chapman, D.D.





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Yours Respectfully
J. Colombo.

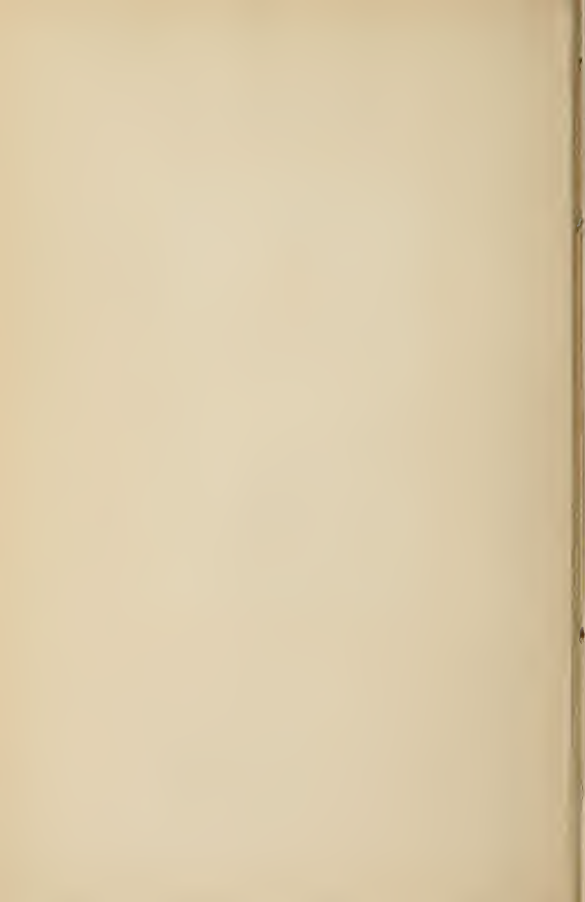
Memorials
of
James Chapman, D.D.

FIRST BISHOP OF COLOMBO.

WITH A PREFATORY LETTER
FROM THE RT. REV.
RICHARD DURNFORD,
LORD BISHOP OF CHICHESTER.

London :
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—
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Preface.

THE following extract from a letter to the writer of the Memoir, from the venerable Bishop of Chichester, is, with his kind permission, inserted as a preface to this volume, which has been undertaken with his approval and encouragement.

“ I have read your papers with the greatest interest. There are few living who can remember James Chapman in his school-days ; but I do remember him, exactly as you describe him—a pattern to all his school-fellows, holding his own conscientious and religious way. His career as a master was the same. He first set the example of real devotion to his duties, not suffering anything to interrupt him.

“ The record of his Episcopate is most interesting. Not naturally a robust man, he endured fatigue, and exposure to climate, and toil, such as far stouter frames would shrink from. And he laid the foundations of the Church so wisely and with such forethought, that those who came after him had only to build on them with the same zeal and wisdom. His very real and great work has never in my opinion been sufficiently recognized. Ceylon and its first Bishop have not found that place in Missionary history which

they ought to hold. I am glad that you are preserving the record of his wisdom and self-sacrifice in the simple form of his own letters.

“R. CICESTR.”

The compilers of this Memoir have also to express their thanks to the Right Rev. Bishop Abraham, the Revs. F. Bennett, J. C. Blomfield, H. W. Tucker (Secretary of the S.P.G.), Mrs. E. Coleridge, the family of the late General Pickering, R.A., and others, for letters and reminiscences kindly proffered.

The sermons and addresses are selected as having for the most part been written for special occasions in Ceylon, which may give them a local interest.

The more correct spelling of Singhalese names now in use, has not been introduced, as the older method is invariably found in the Bishop's journals and letters.

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CHAPTER I.

1799—1821.

EARLY LIFE—ETON—CAMBRIDGE.



DESIRE having been expressed in Ceylon for the publication of some of the sermons and addresses of the first Bishop of the Diocese, it is thought well that in offering a selection of them for the use and edification of Ceylonese Church-people, they should be prefaced by a sketch of the life of one who personally can be remembered but by few, although his name and his work must ever live in the annals of the Church in Ceylon.

James Chapman was born at Wandsworth at the close of the last century (in November, 1799), the second son of Mr. J. Chapman, who for many years kept a School, very popular and successful in its day, for the sons of the wealthy merchants living in the suburbs of London. His mother, whose maiden name was Mary Bennett, was the daughter of a much-respected resident of Wandsworth, the possessor of a wharf, where at that time a large shipping business was carried on.

At Mr. Chapman's well-conducted school were educated all the boys of the neighbourhood who were not intended for the learned professions, and his pupils were remark-

able, among other things, for their beautiful penmanship, traces of which may be seen in the clear, firm handwriting of the future Bishop. Some who remembered him in those early days, used to tell of his bright, happy boyhood, and of the devoted affection borne for him by the mother and sisters, whom he afterwards helped to support.

From this "peaceful ordered home" the boy went at an early age, as a Founder, to Eton College, his parents probably unaware of the ordeal to which he would be exposed.

At that time the improvements that have since been made in the condition of the seventy Collegers of King Henry VI.'s Foundation were unthought of. The boys lived in the College buildings without any supervision, and hard indeed must have been the lot of the younger and weaker members. It was said by a critic some years later that "the inmates of a workhouse or gaol are better fed and lodged than the scholars of Eton." A boy who passed unscathed the ordeal of a Colleger's life, must have been gifted in no common degree with purity of mind and strength of will.

Of James Chapman, the few of his contemporaries who outlived him testified that "his school-life was a pattern in evil days;" and that "his boyhood was remarkable for its purity and resolute religion." In this the "boy was father to the man." Never physically strong, his moral courage seems to have been a remarkable characteristic of his life from boyhood onwards. No taunts, or threats, or actual ill-usage could induce him to forsake his morning and evening prayers on his knees in "Long Chamber;" and his firmness was rewarded by the cessa-

tion of persecution, and the respect afterwards shown to his courage and steadfastness.

Among his friends and intimates at Eton were several afterwards remarkable in different walks of life, the poets Praed and Moultrie, Henry and Edward Coleridge, and Dr. Pusey, who testified many years later, on hearing of his appointment to the See of Colombo, that "it was a pleasure to him to dwell on the memory of his boyhood."

A little society of his friends were the originators and writers of the "Etonian," a periodical well known in its day, and remarkable for the brilliant talent shown in some of the articles and poems contributed to it. In the "Etonian" many of Praed's and Moultrie's early poems first were brought to light. Of this little society, James Chapman was a prominent and honoured member. The portrait of "Martin Sterling" is said to have been drawn from his character; and there are certainly points in the description which were noteworthy in him through life. In the first number we read, "There are two distinguishing features in the mental physiognomy of Martin Sterling. . . . Awakened to a due sense of the importance of the passage, 'Remember thy Creator in the days of thy youth,' and disgusted with the thoughtlessness and levity with which everything connected with religion was treated among a certain set of his schoolfellows, he was often caught in his study examining that old-fashioned book, the Bible. . . . In addition to the offence which Martin gave by the bent which his closet studies had taken, his conduct at Chapel was observed to be at variance with the usual nonchalance and listlessness of his neighbours. This behaviour stamped him with the appellation of

'Methodist,' and an everlasting fire of small shot, witticisms, and sneers was kept up against the 'Saint,' by those whose resentment he provoked by his home-driven philippics against swearing, drunkenness, and the like. By no means of irritable temper, he preserved his equanimity admirably, and his patience under insult never failed him. His conduct indeed subjected him to ridicule; but Martin was one on whom the opinion of the multitude weighed but as dust in the balance in his discernment of right and wrong; nay, it generally took a contrary effect. Having paid great attention to ecclesiastical writings, he is become a stout polemic, and as high a Churchman as ever took the Bampton lectures for the standard of faith. The superiority of his abilities is incontestable. To a thoughtful and unprejudiced mind, his clear reasoning, and the acute remarks which he makes on the last sermon he has heard in Chapel, are a source of pleasing instruction. . . ." Martin's interest in the politics of the day is next described, and it is certainly striking how much of this picture might be used, word for word, of the Bishop in his difficulties in after years.

There must have been a great literary ardour among the more studious Etonians of that day, which strikes one as remarkable at a time when so little was done to foster it by the authorities. In one of James Chapman's letters that have been preserved we read, "We have in our microcosm, as you may imagine, every species of character, literate and illiterate, but the misfortune is that the line of demarcation is not sufficiently distinguishable. We have reviewers and authors, play-writers and play-actors, critics and cavillers, poets and prozers in abundance.

One thrusts into your hands an essay, the early aspiration of infant genius, on a child's rattle, or wooden cock-horse, for which amusements 'twould have been better for him had he preserved a taste a few years longer. Another endeavours to make your head as thick as his own while reciting a serio-ludicrous dissertation on the degeneracy of the age (a novel subject), illustrating the truth of his argument most laughably in his own unsuspecting self. Another comes simpering up with a piece of poetry in which he has studiously avoided the use of a certain letter, to which the only praise you can give is (in the words of I forget whom) to recommend him the next time he writes to leave out all the alphabet. Then come hundreds of sonnets to Lauras and Delias, canary birds and lap-dogs; but last, and worst of all, there are a few empty-headed politicians, the violence of whose sentiments is only surpassed by the shallowness of their arguments. . . . I am happier here than I can expect to be when thrust upon the world, and surrounded by all equally desirous to take advantage of the inexperienced. So all have said, and so I must expect to find it.

“Of all studies biography has most charms for me. To trace the character of genius, to observe the studies which have matured the scholar, the incident which has aroused the poet, the lessons which have perfected the philosopher, is deeply interesting. It could hardly be denied that the study of the human mind is the most efficient auxiliary to the formation of character; the observation of the motives of actions in others is most likely to influence action in oneself. It is history which narrates in vivid colours brilliant achievements, but bio-

graphy lays open to our view in a faithful and true light the steps by which they have been attained, and the motives which gave rise to them: the one displays the circumstances, the other the principles of exalted characters.

“I heard from Kings’ yesterday, but there is no prospect of change at all. Indeed, I have now relinquished even all hope. I shall be at Wandsworth in about a fortnight, concerning my being entered at Cambridge, which I must be before the end of June.”

In an earlier letter to the same friend of his boyhood we find him rejoicing for his father’s sake at having been successful in gaining a Declamation Prize. The same letter tells of his enjoyment of cricket, in which at that time the Collegers seem to have been stronger than the Oppidans (as the rest of the school are termed), and he was certainly one year, if not more, one of the Eton “Eleven.”

The fear expressed in his letter, of “superannuation,” which would have deprived him of the Scholarship at Kings’ College, Cambridge, was not realised. A vacancy occurred just before it was too late, and he became a Scholar of Kings in 1819, passing on, as was then the practice, from his Scholarship to a Fellowship, and even taking his B.A. degree without examination, or competition in the Schools.

Few records remain of his Cambridge days; but he is known to have been much impressed by the preaching of Charles Simeon, and it may have been at this time that he wrote to the same friend of having gone through a period of mental distress, which led him more exclusively

to the study of divinity, and to a strong sense of the inadequacy of the preparation and training given in those days to young men who were intending to offer themselves for the Ministry of the Church. An extract from this letter shews a thoughtful seriousness unusual at so early an age: 1820. "What a pity," he writes, "it is that our old Divines, which perhaps constitute the richest field of English literature, are not studied by those who ought to emulate them. I fear we shall not again see that horizon decked with such fair and bright ornaments. We need not look far for this change. Divinity now is the only study that is neglected. In every other profession, to obtain I will not say eminence but subsistence, days and nights, months and years, mental vigour and bodily energy must be applied to their respective studies; but from one who presents himself for Holy Orders, little more is required than from a child who comes to be confirmed at his Parish Church. In other professions the community are not the sufferers, because not *obliged* to fee a lawyer, or put their lives into the hands of an inexperienced physician, but he that should heal their souls, and explain to them the reason of the faith that is in them, is not of their own choice, and they must submit to him whom chance or party influence chooses to entrust with so weighty and often neglected a charge. There are no doubt very many exceptions, but still the evil is great and growing, and all I wanted to prove was the reason of the great deficiency of sterling talent and vigorous exertion in the body of the Church of England."

CHAPTER II.

1821—1844.

APPOINTMENT TO ETON MASTERSHIP—ORDINATION—MARRIAGE—PREFER-
MENT TO LIVING OF DUNTON.

IN the year 1821, Mr. Chapman had the unexpected offer of an Assistant Mastership at Eton, for which he evidently had been marked out from the days of his School-life, for we find in one of his letters an incidental mention that the appointment had been kept open for him. His successful career as an Eton Master began before he had taken his B.A. degree in 1822. And in 1823 he was admitted to Deacon's Orders, by the Bishop of Ely, on his Cambridge Fellowship.

As an Eton Master, we have the testimony of one of the most distinguished of his many eminent pupils, (the late Rev. Edward Thring, the lamented Head-master of Uppingham School,) that "he never knew so good a teacher;" and the long roll of names of those who went forth from his pupil room to do good service in Church and State, is in itself a tribute to his honour. Among these were the late Bishop of Winchester, Edward Harold Browne; Bishops Abraham and Hobhouse, with the two brothers of the latter; Lords Lyttelton, Canning, and Granville; Edward Thring, Lord Justice Cotton, James Lonsdale, and many others.

In 1829 the Newcastle Scholarship was founded, which has since been the great object of ambition for all Etonians desirous of distinction in classics and divinity. For the six years after its foundation which Mr. Chapman spent as an Eton Master, his pupils took a foremost place in the records of the Scholarship, for here we find the names of Cotton, Tickell, Lonsdale, and Lyttelton. By Mr. Chapman's influence and example, several salutary changes were brought about in the management of the Masters' houses, in conjunction with one or two of whom he was instrumental in bringing in the study of the Greek Testament, to be a recognised part of the school work; and his conscientious devotion of his whole time to the welfare of his boys, in which he quietly led the way, which Arnold was afterwards to bring more prominently forward, was the beginning of an improved tone throughout the school. A letter written to his son many years after by one of his pupils, gives a touching witness to the relations that Mr. Chapman maintained with the boys under his special charge.

Bishop Abraham writes to his godson in 1853: "I was much about your age, or perhaps younger, when I was taken to Eton and became your dear father's pupil; and then began an affectionate attachment on my part, and a kindness on his, that has never been interrupted, and which is one of the brightest memories and joys of my life.

"I believe there are few things that I recollect so well as the morning I was taken into his study for the first time; (he was then living in a little house at the corner of 'Keate's Lane,') and his kind manner reassured me when I was disposed to look upon all masters as a boy's 'natural

enemies.' I learnt then, and never ceased to go on learning, that he was my best spiritual friend. Some one of the boys at 'my Dame's' had the good sense to say to me (after having gone through the usual formula, 'Who's your tutor?') and being answered 'Chapman') 'Well, take my advice and never shirk your tutor, or tell him a lie.' I am afraid that he did not think it equally wrong to tell a lie to other people to get out of a scrape; but what he meant was good as far as it went. He meant that I was to look on my tutor as my father and my friend, and I should be sure to find that he would be one to me. There was what is called an *esprit de corps* in my time, about being on good terms with one's tutor, that I hope still exists. It is the foundation of all the best part of the Eton system. . . . Never allow yourself for a moment to be laughed out of what is right. When your father was a boy at Eton, he was the only boy that had the courage to kneel down and say his prayers every night and morning in 'Long Chamber;' and though he was laughed at by some at first, he held his own, and he was and is the man most respected by his compeers through life. Then his daily and hourly conduct in general matters was as consistent as his religious habits; and so he gained and maintained their respect."

In Bishop Abraham's later reminiscences of his loved tutor he made also the following statement: "The influence of James Chapman at Eton was not confined to masters and boys. I can recollect, when I was captain of the school, overhearing a conversation of his with George Selwyn, then a young private tutor. I remember my wonderment at the deep, earnest words that passed

between them, as the elder drew the younger on to Church work. And when George Selwyn was called to New Zealand, James Chapman offered to go out also, 'if Selwyn could find room for him.' It was declined, on account of the respective ages; and before another New Zealand Bishopric was created, Mr. Chapman had been selected for Colombo. But it shows that the missionary spirit was already kindled. It was ready to accept a subordinate post, even under one who had been a boy under him in school."

During the last few years of his life as an Eton master, Mr. Chapman held an evening service in Windsor Parish Church, in which his honoured friend, George Selwyn, who was afterwards appointed Curate of Windsor, also took a prominent part. The Vicar welcomed these two earnest helpers, and their ministrations were highly valued by the parishioners of Windsor.

In the year 1831 a great sorrow overshadowed his life in the early death of a lady to whom he was engaged; and it was not till four years afterwards that his marriage took place with the second daughter of the Headmaster, Dr. Keate, an union which for the remaining forty-four years of his life was one of unmixed comfort and blessedness.

His more directly ministerial work at Windsor heightened his desire to devote his life to the more immediate service of God as a parish priest; and when, a short time previously to his marriage, the first offer of a College living came to him, although it was not in a very desirable part of England, he unhesitatingly looked upon it as his call to the work of his future life. He at once resigned

the more lucrative position of a popular Eton master, and set himself without delay to the duties of a remote country parish in Essex.

Dunton Waylett had not in the memory of man had a resident Rector. The proximity of the Thames marshes, and the consequent prevalence of ague, had induced the clergy of most of the neighbouring parishes to make the town of Billericay their place of residence, from which they used to ride out on Sunday mornings to their respective cures. One of Mr. Chapman's first acts was to replace the old dilapidated rectory house at Dunton by a new one, into which he moved, in 1838, with his wife and two children.

Coming into Essex with the fame of an Eton scholar, he soon became a prominent man in his parish and neighbourhood. The parish was small, and afforded too little scope for his energies, and while attending most carefully to his own people and school, he took part also in much public business. For some years he undertook the office of Guardian of the Poor, and regularly attended the meetings of the Board in the neighbouring parish of Orsett. He first proposed, and with the assistance of a few of the neighbouring clergy carried out, the establishment of a Middle Class School for Boys at Orsett, at a time when such had been little thought of. In this he took much interest, and he gave much valuable assistance to it, both pecuniary and personal, taking his turn in giving the religious instruction through a month at a time, and occasionally undertaking the half-yearly examination of the boys.

His gifts and powers as a teacher had here a wider

field than in the little village school which he built near to the Rectory, where also he delighted to teach on Sundays and week-days alike. He had an uncommon power of interesting his scholars, and of working round a subject of which they appeared ignorant, so as to make them, as it were, their own teachers. Of his own children's early recollections, none are more vivid and sacred than the Sunday evening catechisings, when he loved to gather them round him for their instruction on the teachings of the day. On week-days, too, he would, with the help of large blank maps, marked and altered by his own hand, give them their first lessons in geography, a favourite subject with himself. This attention to his children's education, in which he ever found it a pleasure to take part, was carried on in after years, amidst all the distractions and absorbing cares of his life as a Colonial Bishop. Every Indian mail carried out papers on Divinity from each of his children at home, to be returned with unflinching regularity, corrected and commented on as carefully as if the quiet of a country parish had not been exchanged for the numberless cares and anxieties which afterwards surrounded him.

When the office of Rural Dean was revived in the Diocese of London, he was selected by Bishop Blomfield, as well as by the universal assent of his brother clergy, to that office in the Deanery of Orsett. By virtue of that appointment he paid yearly visits to the various Churches under his charge, and was frequently instrumental in effecting alterations and improvements, which, though now far surpassed by later efforts, were thought much of at that time; and in the Chapters of the clergy he was

ever eager, both by example and precept, to put forward a high standard of ministerial duty. His own little Parish Church was of the simplest style of architecture, and partly constructed of timber, but as far as its capabilities went, he renewed and improved it so that all things could be done decently and in order. A clergyman now advanced in years, but then young, speaks of his indebtedness for the good influence on him in the days when he was about to take Holy Orders, of Mr. Chapman's conversation and guidance, and the bright example of a home, which seemed to him to be "everything that a clergyman's home ought to be—refined, cheerful, sacred, in which no low or evil thing could find a place." Possessed of sufficient means, and of a kindly disposition, he took occasions to exercise a simple hospitality and unostentatious charity. He was always unflinching in his maintenance of whatever he believed to be right, and while his quickened eye and eager words raised sometimes a frown or passing feeling of displeasure, they gained in the end the lasting respect of all his friends. This was abundantly evidenced when, on the news of his elevation to the See of Colombo becoming public, a proposal was at once set on foot to raise for him, or rather for his future Diocese, for he would not accept any personal gift, a tribute of the affection felt for him by the clergy of his Deanery and other friends in the neighbourhood.

During his incumbency of Dunton the famous charge was given by Bishop Blomfield, recommending to his clergy a more careful following of the Prayer-book, and attention to the rubrics. Mr. Chapman, with his strict

sense of the duty of obedience to authority, at once complied with the directions given, as to more frequent celebrations of Holy Communion, the use of the surplice, catechising in Church, and other particulars. Some difficulty appears to have been raised among a few of the parishioners; for a sermon still exists in which the Rector pointed out the reasons for the proposed changes, and the necessity for strict obedience to the directions of their Bishop, as their chief authority in all matters of Church order and discipline. Thus a ripple from the great wave of the Oxford movement reached the remote little parish in the Essex marshes, and resulted in a revival of Church teaching and practice.

CHAPTER III.

1845.

CALL TO THE SEE OF COLOMBO—CONSECRATION—VOYAGE.

IN the year 1844 Mr. Chapman was asked to become a candidate for the Headmastership of Harrow School, but the appointment was made in favour of Dr. Vaughan, who could show University distinctions, which Mr. Chapman as a Kingsman had not had the same opportunity of gaining, although his long experience and success at Eton weighed much in his favour. A letter to his brother-in-law, the Rev. E. Coleridge, shews the feeling with which the decision was accepted.

“ My dear Coleridge,

“ The Harrow decision will have reached you long before this. Cunningham wrote to Hawtrey to tell him that I was ‘all but elected;’ and that Testimonials and University honours weighed against experience. I have no doubt that their decision individually is a wise one, from all I have heard since we met of the estimable character and high qualifications of Mr. Vaughan, and he is much more likely to have become imbued with the good of Arnold from personal intercourse than I am from his letters.

“ You know too well and feel too truly the reality of the principle which sent me forward, to think that the result is much of a disappointment to either of us. If the good is done for God’s glory, and the advancement of His Church, it matters little who does it ; and we should not be true and faithful Churchmen, if we were not to rejoice as much in seeing it done by others, as in doing it ourselves. He Who ordains the work to be done, can best choose His instruments ; and therefore we may with good heart, as a faithful brother, bid him God speed in the work he has to do.”

Only ten days after the date of this letter, we find another addressed to the same friend, announcing the offer of the Bishopric of Colombo. As two years before he had offered himself to go as a subordinate Missionary with his beloved friend, Bishop Selwyn, to New Zealand, so now, he was ready to accept the call, as soon as he had ascertained that his somewhat uncertain health (which had been enfeebled by several attacks of the marsh ague, so common in that part of Essex) need not stand in the way of his doing good work in a tropical climate. In a letter dated December 30th, he writes thus :—

“ My dear Coleridge,—As we are not likely to meet at Hartley, I must write more explicitly, though I would rather have had your counsel ; your prayers, I am sure, you will give me. The Bishopric of Ceylon will in all probability be soon offered to me. You know my principles on such subjects : I need not therefore tell you that God gave me strength yesterday to renew my dedication of myself to Him, all unworthy as I am, kneeling at His

own holy Table. I am going with dear F. to-day into Hants, to announce my determination to them of placing myself unreservedly at the disposal of the Archbishop, to go when and where it may please God to appoint for me. His Will, not ours, be done. Be quite silent till you hear from me again.

“Your account of the Missionary College is most cheering. I shall not be able to give a large donation, but will set aside £50 per annum for its maintenance, as long as I am able. My time and service and work use for it, while I am amongst you, as largely as you can.”

“January 27th.—I like your proposal for the Missionary College very much. It is conceived in a large and comprehensive spirit, and expressed with characteristic fulness and energy. . . . God grant it may work its holy work in completeness, in constancy, and in love. . . . I have heard nothing more yet about Ceylon. . . . But all and everything, I hear, will have to be done. Cathedral, Residence, Chaplain, College, School and Library, the Bishop must provide as best he can. Government will do but little; I almost fear, nothing. I shall not be justified therefore in spending much at home. Sorry as I am to cut down what was first meant for S. Augustine’s, I needs must. The £50 you shall have for the first year, but it must be reduced to £20 annually towards a Ceylon student. In due time, we may hope to give you help from a Cingalese Church fund. But at first, the Bishop must take the lead in everything, in subscribing, as well as soliciting, in spending and being spent.

“I heard from Dr. Keate this morning. They are looking more calmly, and I hope, faithfully, on our separa-

tion. . . .” “I suspect the Mauritius will be added to the Diocese, and probably the Seychelles; so that, if spared, I shall have often enough to cross the line. Never mind. To spend and to be spent in our work is our greatest and best privilege.”

A fortnight later he writes again :—

“I saw Charles Dalton on Saturday at the S.P.G., and he mentioned to me in the most kind way that a wish had expressed itself in this country, and he believed also at Eton, to unite in bidding me ‘God speed’ in the most effectual way (next to God’s own blessing) in which the Colonial Church can be benefited. He thought truly that a personal testimonial of regard would be less acceptable if given to myself, than to my Church; and I told him that my first object would be a Cathedral Church (at present an old Dutch Government house) and a school connected with it, so planned as to admit of extension and enlargement at any future period, by myself or my successors; the one to a real Cathedral, the other to a College, worthy of a prospering colony. Help, however, we must have at the beginning, earnest and effectual help. I know how you are engaged, but Abraham perhaps would undertake the ‘Eton agency’ and communicate with Dalton. . . .”

A considerable sum of money was thus raised by friends and Essex neighbours for the needs of the new Diocese, and one of Mr. Chapman’s last acts in Essex was to attend a meeting at East Horndon, to receive the gift of a service of Communion plate for use in the Cathedral Church of

Colombo. His earnest words of farewell on that occasion still live in the memory of some who heard them.

After some months of delay, which were spent in raising funds for Diocesan purposes, selecting a small band of fellow labourers to accompany him to Ceylon, and as far as time allowed, in beginning the study of the Singhalese language, the Consecration took place in Lambeth Chapel on May 4th. Bishop Turton, of Ely, and Bishop Medley of Fredericton, were consecrated at the same time by Archbishop Howley, assisted by six other prelates.

The island of Ceylon had up to that time been a part of the Diocese of Madras; and the retirement of Archdeacon Glenie was thought a fitting time to form it into a separate See, the Archdeacon's salary from the Colonial Government (with the deduction of one fifth during his lifetime) being used for the maintenance of the Bishop. In those days when the "overland" route had but lately been made practicable for travellers, and was still a very costly and arduous undertaking, the prospect of a voyage to India or Ceylon seemed almost as serious a journey and separation from home ties as that to Australia or New Zealand, and very little was then known, by most people, of Ceylon, now brought so near by steam and telegraphic communication.

The Bishop took a passage for his party (fourteen in number) in the sailing ship *Malabar*, a vessel of about 750 tons, and on the 21st of July, 1845, a great gathering of friends and relations assembled at Portsmouth. Among these were the Revs. E. Coleridge, R. Durnford (afterwards Bishop of Chichester) and Archdeacon (afterwards Cardinal) Manning. A morning service was held in Portsmouth

Parish Church, immediately after which the travellers went on board, the anchor was weighed, and the three months' voyage began.

As soon as the first discomforts and confusion had settled down into order and regularity, the Bishop began a daily morning and evening service in the "cuddy," and a systematic course of study for his Divinity students, as well as of the Singhalese language for his Chaplain, the Rev. R. Fortescue and himself.

A detachment of the 25th Regiment formed a part of the ship's company, and the Bishop then began the ministrations to soldiers, in sickness and in health, which were afterwards to be so much valued and blessed. An officer, with whom he was again brought into communication after an interval of fifteen years, declared that he dated all his strong appreciation and value for the teaching and services of the English Church to the sermons and conversation of the Bishop on board the *Malabar*.

Nor were the sailors neglected; but books and tracts were given to such as could read, and Mr. Fortescue held services for them and the steerage passengers on the lower deck, in addition to the ordinary Sunday parade service.

Many years afterwards, when the Bishop was preaching at a church in Wapping, an old sailor found his way into the vestry, and produced a Bible which he said the Bishop had given him on that voyage in 1845, stating that he had for many years been engaged as a Scripture-reader among his brother seamen.

The voyage, though unbroken by any approach to land, and therefore somewhat tedious, was a very prosperous

one. The Bishop took much interest in the navigation of the ship, and in the daily observations of sun and stars, marking the ship's course each day on his own chart.

After a time of intense heat and calms in the region of the Maldivé islands, a fresh breeze sprang up, which carried the *Malabar* into Colombo roadstead on the morning of November 1st, and in the cool of the evening the whole party landed amidst the welcomes of a vast crowd of the different races, and drove from the quay to S. Peter's Church, where the Bishop's first act in his diocese was to return thanks, at a special service, for the mercies which had been vouchsafed in the prosperous voyage and safe arrival in Ceylon.

CHAPTER IV.

1845—1846.

ARRIVAL AT COLOMBO—FIRST IMPRESSIONS.

THE house which had been destined for the Bishop was not ready for occupation, but the unfailing colonial hospitality provided temporary homes for all the party until they could be accommodated in the quaint old Dutch house by the lake side.

The Bishop's and Mrs. Chapman's early letters and journals describe in glowing language the kindly welcome, and the tropical beauty around them at "Kew House."

Shortly after his arrival the Bishop's installation took place in the pro-Cathedral, S. Peter's Church, an old Dutch building in the Fort of Colombo, and a few days afterwards he wrote to his father-in-law :—

"My dear Dr. Keate,

"The last mail brought you full intelligence of our doings and movements. All, God be thanked, is prospering well. The Bishop of Madras left Colombo this morning. His visit for a few days was very considerate, and useful also to myself, although I hope that I am both feeling and working my own way very successfully. There is abundance of work to be done, but with good health,

good heart, and better faith, there is nothing to be afraid of. The Governor* is most friendly, both towards the Church and myself, and will do all for me that the Home Government will let him. Our Cathedral meeting is to be on Thursday next. He has granted the council room for the occasion, and means himself to preside.

“Church principles, of course, are not of the highest kind, but with kindly forbearance I think almost all will go along with me. There is plenty of Presbyterianism, both Scotch and Dutch, and dissent of other kinds, but no faction or unkindly feeling towards me and mine. All but Romanists and Baptists have called upon me, ministers and all. My installation sermon was pacific, and it seems they were all there, of which I was not aware, but it has not been without good effect. . . The Education Commission unanimously memorialised the Governor to offer me the presidentship. He was most glad to do so, as they have been at strife among themselves, and I have accepted it, so that the whole education of the colony will be under my supervision. It was too serious a responsibility to shrink from, when the way was so Providentially opened before me. I shall do my best, therefore, to mould it aright, and to give it a good direction; if I fail, I can then withdraw; *animam meam liberavero.*”

A few days afterwards the Bishop writes:—

“The Cathedral proposal has been well received, but the site will cause, I think, a difference of opinion. The

* Sir Colin Campbell.

Government are willing to go cordially with us, but they have no ground to give within two miles of the Fort, and one of our present residence. It was brought before the Council on Saturday, and they have at once agreed to reserve the proposed site of five or six acres of the Cinnamon Gardens for a Church, and for an episcopal residence, if it is made the Cathedral; but they seem to feel the same objection that I cannot help myself entertaining—that it is too far from the bulk of the people and the town itself. This is met, and very fairly, by the answer that the town is rapidly spreading in that direction. This is the fact in a very remarkable degree, and I cannot doubt that for a church the spot is admirably chosen, but for the Cathedral it is looking prospectively too far forward.

“In a few weeks I shall lay the foundation of another church, which I was at one time half inclined to make the Cathedral; but the objections, however, preponderated, and so we must wait a little longer. Education must be the great work, I think, for me to look to—to lay the foundation, if I can, and leave others to build hereafter.

“For this purpose I have set my heart on Mount Lavinia, about seven miles away, on the point of the only headland of the coast. It is a massive and noble, but deserted building, and is now in private hands. For £2,500 I might secure it for a College already built, and £500 more would adapt it for all our needs.” “A well-trained native ministry, of whom I have a few very estimable and zealous men, must be the hope of the Colony; the real stay, under God, of the Church here. Their inexpensive habits make a

smaller stipend sufficient, and their comparatively few wants make their education easier and less costly. Their knowledge, too, of the native languages must render them more available, if not more efficient. Steadiness of purpose is their deficiency."

The only Clergy at that time in Ceylon, were the few Colonial Chaplains provided by Government at the five principal towns, and the missionaries of the Church Missionary Society at Kandy, Cotta and Baddegama, as well as at Jaffna, in the north. A missionary had also been sent out by the Society for the Propagation of the Gospel, in 1838, to the mountain station of Nuwara Eliya.

After a few weeks spent in making acquaintance with Colombo and its more immediate neighbourhood, the Bishop visited the interior of the island, and in February, 1846, he wrote to a sister in England :—

"Since I last wrote to you, I have been a wanderer through an Eden of picturesque beauty and loveliness, far surpassing any power of mine to describe. Duty carried me thither, but a tour of merest pleasure could not have been more or even equally enjoyable. But on all the black spot of idolatry remains, to mar the pleasure of contemplating its essential beauties. We are just beginning a Church at Nuwara Eliya. All go up there who can, it is so bracing and healthy for children. I shall perhaps be called up there shortly, and should it be so, F. will accompany me; but we must go on horse-back. After seventy miles there are no conveyances either by coach or posting; and railroads we only *talk* about. . . . Thus far

the climate, God be praised, and the work agrees with us all; but we have everything to do and hope."

The immediate result of this first journey was the commencement of the Chaplaincies in the coffee-planting districts, maintained partly by the planters themselves, and partly by a grant from the S.P.G. In the great dearth of clergy, the Bishop's Chaplain, the Rev. R. H. Fortescue, who had accompanied him from England, was appointed to the first of these, which was organized for Gampola, Pusilawa, and Kotmale. The Bishop found the planters in all these districts most co-operative, and anxious to give all the assistance in their power towards the maintenance of the clergy, and the building of small Churches at central points. But the want of men pressed heavily upon him, as appears from the following letter to Dr. Keate:—

" June, 1846.

" My dear Dr. Keate,

" I had yesterday the satisfaction of adding two to my body of clergy, who, I trust, in their respective spheres of duty, will both do good service. One a native, who construed the Greek Testament very accurately, and passed a very good examination in every respect. The other, a very right-minded estimable young man, the son of a former (Wesleyan) missionary in the island, who would have done no discredit to either of your own Universities in the variety or precision of his theological knowledge. But still, how is the dense mass of heathenism around and on every side of us to be broken down? We seem almost single-handed: one or two clergy here and there—30, 50, or 100 miles apart. Christian education

seems, humanly speaking, the only hope we can cherish. Without men, and without means to support them, the work of God and the Church cannot be done."

At this time several districts were sending applications to the Bishop, through their respective Modliars or headmen, for the establishment of Christian schools and teachers amongst them; and these appeals could only be met by sending Catechists, some of them earnest men, though for the most part very deficient in education and training. In a letter dated June 8th the Bishop writes:—

"I am anxious now about another work—the substitution of a revised translation of the Scriptures, as the 'authorised version,' for three now in use by different parties in the Church: the high Singhalese, the low or colloquial, and the Bible Society's version, which is between the two extremes. I have secured a conference with the goodwill of all, under my own presidency, not for controversy but concession. I did not intend to undertake it till I had a competent knowledge of the language myself, but the correction and entire revision of the whole Bible having been undertaken by the Church Missionaries, I found that it must be done at once, if done at all. May God's grace endue us with a spirit of wisdom from on high, and give us a right judgment in all things."

"June 29th.

"My dear Dr. Keate,

"The conference of which I spoke in my last letter, on the subject of the revision of the Singhalese Bible, so that we might for the future have one as the

authorised translation, instead of three as at present, was satisfactory in every respect but its result.

“ Nothing was said that one could have wished unsaid, though meeting on a subject of aggravated strife and long-continued feud (sad that it ever should have been so), but much was left undone that I would gladly have had done, and helped, as far as I could, to do. I must not, however, expect to succeed in all. We shall still have two versions, one of the Church Missionaries in low Singhalese, and one of the Bible Society in high Singhalese; of the third I hope to get rid. The version of the Liturgy is different. For that I am responsible. Three Confirmations I have held in Singhalese, and three different versions of the service have been presented to me. This I must remedy by authority, if suggestion be not enough. In Tamil and Portuguese (very low) also I have officiated. My plan in all was to write the whole service down from the mouth of my Múnshi in Roman characters, representing the pronunciation by my own spelling, and reading it from this. . . .

“ The Government have granted me a chaplaincy for Nuwara Ellia. This will place the same amount from the S.P.G. Fund at my disposal, I hope, for other stations.”

To another friend in England the Bishop wrote about the same time :—

“ Difficulties abound, but, God be praised, encouragements more. At Cotta, a chief missionary field about six miles from me, on Whitsunday last, 53 adults were baptized together, a spirit-stirring and most interesting sight. . . . From the visits of a single clergyman, my

late chaplain, whom I sent alone into the interior, a spirit is awakened which will lay the foundation of six Christian Churches.

“ We have abundance of Dissent, but it is not factious or antagonistic in its spirit. I sometimes wonder how, circumstanced as it was, the Church has kept its ground at all. I shall strive to win all I can, and provoke none. Great forbearance is due to all, where almost all have been neglected. The Scotch Presbyterians join us very readily in the interior; and if I had half a dozen earnest-hearted, devoted men, with the means to support them, we should be able to produce some effect. Education must, humanly speaking, be the lever, wherewith the natives must be raised. For this the Government have placed me in an influential position, which I hope to use for good. In India, no religious instruction is admitted into any Government school. With us, I have just secured the resolution, ‘ In every school receiving aid from Government, the first hour is to be devoted to religious instruction, which all are required to attend, unless conscientious objection is expressed by the parents.’ In no single case has this (at present) been done.”

CHAPTER V.

1846.

VISITATION OF NORTHERN AND EASTERN PROVINCES.

IN July, 1846, the Bishop set forth on his first visitation to the Northern and Eastern Provinces, the Government steamer *Seaforth* having been placed at his disposal and that of the Supreme Court Judge, Mr. Carr.

The Bishop's journal, published by the S.P.G., gives a full account of this expedition. He writes:—

“Our course lay N.N.W. as far as Chilaw, and then across the Gulf of Manaar for the Indian Coast, to make the Paumben Passage. This is the only passage through the Gulf, as Adam's Bridge forms a continuous reef stretching across it from the point of the isle of Ramisseram to the isle of Manaar, on the coast of Ceylon. In the night we hove to, the navigation being dangerous from the number of hidden shoals off the flat coast of India and the island of Ramisseram. On one of these, not marked in the chart, we nearly ran; our captain, therefore, judiciously determined to lie to, and in the morning we saw the breakers within a short distance, and felt thankful for the deliverance with which we had been blessed.

“The passage between the mainland and the island is open only by a channel blasted in the coral reef to the depth of nine feet. It is proposed to increase the depth to fourteen feet. We lay to for some time for high water, our draught being eight and a half feet, leaving therefore but a few inches to spare. The pilot, an Indo-Briton, a Christian of much intelligence, spoke to me with regret, as feeling himself cut off from all Christian instruction and public Christian worship.

“Having passed through the channel very successfully, we anchored off Point Pedro, the northern extremity of my diocese, at ten o'clock p.m. At daybreak Mr. Dyke, the Government agent, with the Revs. J. O'Neill and R. Pargiter, the Missionaries in charge of the two stations of the Church Missionary Society at Nellore and Chundicully, came on board to welcome us. On landing from the boat I was met by the Rev. I. C. Arndt, the Colonial Chaplain of Jaffna, whither we at once proceeded through a highly-cultivated but flat country, a distance of twenty-one miles.

“The marks of idolatry I saw stamped on thousands of foreheads as we landed, all speaking in most unmistakable language the fact of an all-prevailing heathenism. In the south, among the Buddhists, no outward mark is visible; in the northern part of the Diocese the Indian superstitions prevail; the brand meets one and humbles one at every step. We passed many a village temple, but not one village Church.

“At Mr. Dyke's I was glad to meet Mr. Pole, with whom I had previously corresponded respecting the spiritual destitution of the Mulletivoe district, of which he is a resident magistrate. He is very desirous of having

a school opened there. This must be effected. The nearest Protestant Missionary Station is sixty miles distant, where the Americans have taken up the ground which we have long and sadly neglected. In the absence of all ministerial aid, Mr. Pole gathers the few Protestants around him every Sunday for Divine Service in the Court-house. I must look out for some central spot in the district, which may bring this and other places within reach of an itinerant missionary.

“July 10th. Visited Nellore, the chief station of the C.M.S. With the girls’ boarding school of thirty-five, and the boys’ day school of seventy, I was well pleased. On my return visited Chundicully. The principal feature at this station is the seminary, for boarding about twenty native youths, who are trained as catechists and school-masters. The Church is a good old Portuguese building, and was given by the Colonial Government to the mission, as they have done before both to the Americans and Wesleyans. Both missions are very active and earnest in this province, and are working beneficially and effectively. Indeed, I am humbled here at every step, and compelled to own how very much more is being done by others than by ourselves.

“July 11th. I paid a visit to old Christian David, who resides at Jaffna, as full, I trust, of faith as of years. He was ordained by Bishop Heber, and was, I believe, the first native admitted to Holy Orders. He presented me with a manuscript of his life and correspondence; and, as the autobiography of the first native clergyman may perhaps be useful as well as interesting to those who are to come after, I deposited it in the Diocesan Library at

Colombo as he presented it to me. Mrs. Chapman afterwards sketched the portrait of his wife, who put on for the occasion the wedding dress, which she had worn fifty-five years before. He was brought up by the Apostolic Schwartz, and they were both baptized by him.

“Sunday, July 12th. Held a Confirmation for the English, at the fort Church, when thirty-four were confirmed; and in the afternoon for the Portuguese, when forty-three were confirmed. At each of the services the congregations were large.”

The Bishop also visited the American and Wesleyan missions, in all of which he found good and earnest work going on.

“July 22nd. Twelve months ago on this day we left our home with all so dear to us. My heart overflowed with thanksgiving. Our lot is cast in a goodly heritage! May our backslidings and shortcomings be forgiven! How great is the work before us—how scant the means—how feeble the minister! but it is written, ‘My grace is sufficient for thee: My strength is made perfect in weakness.’

“July 22nd. I examined the candidates for Holy Orders at Nellore. One was a native catechist, who had been confirmed the previous Sunday. My plan is to admit a knowledge of Scripture in either of the vernacular languages of the Diocese, in lieu of the original Greek. With the latter he was wholly unacquainted, and I allowed his answers to be written in Tamil, which Mr. Pargiter kindly undertook to translate for me. But with much regret, I felt constrained to reject him; his answers shewed such deficiency of knowledge in Scriptural and elementary truth,

that it left me no alternative. . . . Our native catechists require better training than they have. It is a wrong system altogether, and I trust in time to work its reformation. Qualified and ordained clergymen are my want, not uneducated (and some of them very illiterate) laymen; such as they are, however, we must use, and will try to improve them."

On the Bishop's return to Colombo, he arranged that his chaplain should take a catechists' class every Friday; the instruction then received to be the subject of their own teaching in the native schools and chapels around on the following Sunday.

"I propose also," he writes, "to license all catechists, who will submit to a preliminary examination in the Catechism and Prayer-book, and to admit such only as candidates for Holy Orders, who have been first licensed as catechists. The order, as an order, had sunk so low that something was necessary to raise it, and nothing is so likely to raise it in the opinion of others, as to raise the standard of its requirements."

"July 26th. The ordination was public. The Rev. J. O'Neill was ordained priest, and Mr. A. D. Gordon deacon. God grant that both may be greatly instrumental in winning souls to Christ. Would that I had many as devoted in heart, and as earnest in zeal as I believe both of them to be. In the evening I preached for the C.M.S.

"July 29th. Visited Batticotta again with the Chief Justice. (This is the principal institution of the American Mission.) There were 124 youths present, and all assembled in a large excellent schoolroom in their native

costume. They were examined and addressed by me. All the missionaries were present; their unanimous testimony is in favour of the boarding school system, as the only one that strikes at the root of idolatry, because it separates the youth from its influence, when the mind is most impressible.

“ July 31st. About ten o'clock we were off Fort Frederick, a fine granite rock, with bold escarpment of 200 feet perpendicular. Rounding it, we entered the magnificent harbour of Trincomalie. It was very hot; the thermometer stood at 91.

“ August 2nd. An early Confirmation in English at eight o'clock, and another in Tamil at eleven; Catechist Newbold acted as interpreter for me. The Church, which has been built only a few years, is the first consecrated Church I have yet entered since I left Colombo.

“ August 5th. Visited with the Rev. J. Glenie the garrison school. There is an adult class of soldiers, of which I heard a good account, and a lending library. I saw also at Galle, lately, a volunteer class of eighteen soldiers in regular attendance at the daily school of the Rev. E. Mooyaart; and at Kandy, not long since, the wish was expressed by themselves to join the Sunday School of the Rev. H. von Dadelszen. I visited also the Parochial and Government Schools, for natives as well as Europeans.

“ The population of this (Eastern) province is about 80,000, but the interior is little accessible from want of roads. There is one communicating with Kandy, and another with Jaffna, but they are hardly passable for vehicles, and but little frequented, except by the tappal,

or daily post. It was gratifying to me to see the Church here in the position it ought ever to occupy, abroad as well as at home, in the respect and affection of its members: education doing its work well; the people faithfully visited; the ordinances and services of the Church duly and fully observed.

“August 6th. At seven o'clock we were under weigh, and by daybreak were off the mouth of the Batticoola River. The harbour master of Trincomalie had kindly sent on his own boat and crew to take us safely over the bar. We were rowed three miles up the river, and landed amidst thronging multitudes of natives, close under the old Dutch fort, where the Government agent, Mr. Atherton, was awaiting our arrival. The scene was highly picturesque. Neither Chief Justice nor Bishop had ever been there before, and the eagerness was quite striking. The varied costumes, the fine distant hills, and picturesque ruined fort, the broad expanse of the lake, almost alive with its rude and strange canoes, were all very pleasing; but the thought would arise, What can be done for these dark and erring multitudes? Wherever one goes it is the same; Brahma, Vishnu, Siva, Mahomet, and Buddha, each can number his thousands; Christians are counted only by units.

“We have a place assigned by Government for the Church Service, but it is under the charge of an un instructed and inefficient catechist. The Rev. J. C. Glenie visited it from Trincomalie, a distance of seventy miles, at my request, to prepare the few candidates for Confirmation; and will continue to do so until some permanent arrangement is completed; the present must not continue

as it is. The Protestant portion of the community are almost all Wesleyans, who have been very active in missionary work. Some among the more intelligent natives were mentioned to me as being sincere and consistent Christians.

“ August 9th. Finding but eight candidates for Confirmation, I appointed English Services at eight and four, and the Tamil Service at eleven for the Confirmation. The Wesleyans closed their chapel for the day, and many were present at our services. They are all Wesleyans, not from choice, but necessity; the Government agent assured me that if his attachment to the Church was gone, it was his misfortune rather than his fault. Many and many are lost to us in the colonies in the same way.

“ I received a full and interesting account of the exertions made on behalf of the Veddahs (or wild men) inhabiting the vast forests in the interior. Mr. Atherton had sent for a couple of the men for us to see them. They are quite black, all but naked, short in stature, with ragged and tangled hair, and timid in manner. The effort lately made to improve their condition was originated by Governor Mackenzie. In 1841, two villages were formed, and under the encouragement given they soon cleared the ground, built houses, and farmed gardens. Indian corn and other grain were supplied them, and fruits adapted to the soil and climate. Two other tribes then adopted the plan, and cleared the ground, and built villages for themselves. Schools were also begun, but without much success. A native missionary is resident among them, maintained by the Government. The experiment is interesting on many accounts. The undoubted aborigines of

the island, they are now for the first time gathered together, and brought within the reach and blessing of civilization. They have not yet learned our vices, and if the light of the Gospel is made to shine among them, its faith may be planted in their hearts before they become tainted by too close contact with the leaven of European habits. They are reputed of the highest caste of Singhalese, degraded as they have been.

“The proposal was first made to the Bishop of Madras, whose letter was shown to me, as the reason why aid was subsequently applied for from the Wesleyans. It was not, however, a work which any but those on the spot could undertake. The Wesleyans were already there, the Church was far away; it fell, therefore, into their hands; and if all their work was as well done as it is here, we should have less reason to blame them.”

On the return voyage to Point Pedro, the steamer again narrowly escaped the shoals off Mulletivoe, and on arriving at the Paumben Channel the pilot reported only seven feet of water, and expressed some doubt as to the practicability of the passage at all; but as the Bishop and the Chief Justice had appointments to keep, the venture was made, and the danger was successfully passed. At Calpentyn, after rowing eight miles in small boats, the scene of excitement at the first visit of a Chief Justice or a Bishop was as remarkable as before at Batticoloa. At Calpentyn, a mission had just been started by the S.P.G., a Church was in course of erection, and the Bishop wrote to the Society:—

“It is very gratifying to find the ministrations of Mr.

Nicholas so acceptable to Europeans as well as to natives. He went from this island to be educated at Bishop's College (Calcutta), and returned after five years, with good testimonials. I did not therefore hesitate to admit him as a candidate for the Diaconate at my first Ordination; and the result satisfied me that he was to be trusted for your service in the Church. A site has been promised by Government for the proposed Church at Putlam. At Chilaw, in this mission, there is an interesting congregation of weaver Christians, whom I hope Mr. Nicholas may, by God's blessing, be the instrument of reclaiming from a state of darkness, and almost relapsed heathenism."

In September the Bishop wrote :

"Almost all the northern and eastern portions of my diocese are now known to me, some with increase of comfort, others with more of humiliation. We were received everywhere not with respect alone, but kindness, by Churchmen, Dissenters and Romanists. Only in one place, Trincomalie, did I find the Church holding its proper position in influence and activity. In all our seven weeks' absence, we crossed the threshold of *one* consecrated Church. Dissent or heathenism are paramount everywhere; the Church in some places, Batticoloa for instance, hardly has a being. I am off again, if all is well, next week to the interior, and in October to the south."

Again in November. "We have now traversed together the length and almost the breadth of the diocese, and have found friends among strangers in every part. The Church's condition is the only spirit-trying humiliating part of our

pilgrimage. But that must be my work. We need the prayers and help of all in it.

“We are all just now at a stand in everything. The crisis of the colony depends on the new Governor. A few of my clergy do their best to quarrel with me, but shall not succeed, if I can help it.”

The difficulties with some of the senior Colonial Chaplains, so long unused to Episcopal control, constituted one of the Bishop's sorest trials; but it is not intended to enter in these pages into any of the questions or controversies, which caused him anxiety and distress, and far more than work or even climate, wore out his strength and spirits. His firm and unflinching sense of “duty,” for which, as one of his Eton friends said, he had for the earlier part of his life been ever fighting a battle, often came into collision with the careless views and perfunctory performance of sacred duties prevalent in those early days; but a few stanch friends always stood by him, prominent among whom was the Rev. Samuel Dias, who as an accomplished Oriental scholar, as well as an upright Christian gentleman of the first Singhalese caste, held a high position among the clergy of the diocese. Bishop Chapman promoted him to the Singhalese Chaplaincy of Colombo, and to a Canonry of the Cathedral, and throughout those stormy times he was always true to the Bishop, whom he loved and revered.

CHAPTER VI.

1846—1850.

OUTBREAK OF CHOLERA—VISITATION OF CLERGY: PRIMARY CHARGE—
REMOVAL TO BISHOP'S COURT—KANDYAN REBELLION—SCHEME FOR
COLLEGE.



OWARDS the close of 1846, a severe outbreak of cholera caused much distress throughout the island, and great mortality among the troops in most of the garrisons. At Kandy, where its violence was greatest, a positive panic was felt, and the journals of that date give a graphic account of the terrible visitation. The Bishop had made arrangements for a short stay there, and adhered to his plans, thinking that if additional medical help was required, the solitary Chaplain must also be in need of support in his trying duties.

And this, indeed, he found to be the case. The Colonial Chaplain, the earnest and devoted Hermann von Dadelszen, was almost worn out by his attendance on the sick and dying soldiers; and the Bishop's arrival, and cheering presence in the hospitals, seems to have given hope and courage to the desponding and panic-stricken sufferers.

One corner of the beautifully-situated burial ground at Kandy still bears witness to the awful mortality of that fatal year, about sixty out of a small detachment of

the 95th Regiment having fallen victims to cholera in the course of a few weeks. When the pestilence had begun to abate, and the courage of the soldiers to revive, the Bishop and Mrs. Chapman continued their journey up the country, returning to Kandy to hold special services of thanksgiving for the removal of the pestilence.

A note in the journal kept at this time records, "An unusual number of communicants, eight or nine of whom were the poor soldiers so lately rescued from the jaws of death." "The unwearied attention of Mr. von Dadelszen seems much appreciated by the men; in their fatal sickness they seemed to think there was safety in his presence, and at all hours of the night he was sent for. The Bishop's visit had also a cheering effect. The soldiers were pleased at his going so fearlessly among them, and his prayers comforted their sinking hearts."

His sermons and addresses to soldiers were always strikingly simple and pointed, and were much appreciated by them. A proof of this was given some years after, when in England for his health, and driving with his family in the Isle of Wight, he met a party of the 15th Regiment on the march. To the surprise of the Bishop's party, the little band of soldiers drew up and presented arms, as they had been accustomed to do when on guard in Ceylon. The Bishop spoke a few kindly words to them, and the men and their wives gathered round the carriage with greetings as of old friends.

The Bishop held his primary visitation, and delivered his first charge to the clergy, in S. Peter's Church, on January 27th, 1847. It still possesses considerable interest, both as containing words of counsel and warning applic-

able at all times, and also as describing the very rudimentary state of Church life and feeling, as compared with that which now happily prevails, forty-five years later, throughout the Diocese. Portions of the Charge will be reprinted in the second part of this volume.

In the course of the year 1847 the Bishop wrote to the S.P.G. from Putlam:—

“Soon after I had swum my horse over the river a few miles north of Negombo, I was met by your earnest missionary, Mr. Nicholas, and we passed the night at a solitary rest-house in the jungle. We went on early to Chilaw, where I held a Confirmation and administered Holy Communion. From Chilaw I came to this place, through one continued jungle of thirty miles. We started at four o'clock to avoid the sun, and by torch-light to scare the elephants, whose tracks we saw repeatedly, when the dawn broke upon us. . . . We have selected a site for a small church, for which I brought with me a plan. They are much pleased at the opportunity of celebrating Holy Communion in this place. Would that the same good spirit prevailed in many a more favoured place!

“The natives are everywhere desirous of education. . . The district of Mahara is a striking instance. The mission embraces seventy villages; the natives have erected twelve temporary buildings, and have subscribed for four small churches between Colombo and Kandy, for which they give land, materials, and labour. There are in this district 37,000 inhabitants, one third of whom are nominal, but long-neglected Christians.”

Mr. Thurstan was first appointed to the charge of this district; but his health soon suffered so much from the feverish swamps in which the villages were situated, that he had to relinquish it for work nearer the coast.

In 1847, the Bishop was informed by the Government that "Kew" house, which had been temporarily placed at his disposal, would, on the arrival of a civilian Governor, be required for the accommodation of the General. He therefore decided on the purchase of a small property on the Mutwal side of Colombo, where he contemplated in time to begin the buildings necessary for the much needed institution for the training of native clergy and teachers, and the College Chapel, which should also serve for the Cathedral Church. Of this step the Bishop wrote in July:—

"It will cost me a good deal, which I can ill afford; but that I cannot help. I could get no house (of sufficient size) within reach, to rent under £300 per annum, and found it therefore best to purchase. . . ."

"Not long ago, I heard of 1,500 Buddhist priests being assembled at Kandy, to receive new robes from the head of their chief temple; and I can hardly number fifteen clergy for the whole diocese! We need indeed your help and your prayers."

"The Government have determined on surrendering the Dalada (or sacred tooth of Buddha) to the charge of the priests, and withdrawing the immunity of the temple lands from tribute. The present month will be, I hope, the last of our reproach and shame, at least in this respect. . . . We do far less than the Dutch did as

Christian rulers in a heathen kingdom. The *ruins* of their sacred buildings I often meet with in my wanderings . . . But we are a worldly and sensual race. While people are talking of a crisis most unprecedented in the colony, a company is formed and filled in a few days, for bringing ice from America to cool our wines."

Shortly after this allusion to the troublous times at hand for the colony, in March, 1848, the Bishop, in writing to a friend in England, says:—

"Many thanks for your book of architectural illustrations. Fain would I see some of them realised before us. But the general distress throughout the colony—short indeed of bankruptcy, but full of difficulty—prevents the hope of our effecting anything for years to come. We want schools so much, and clergy, that in architecture ours must be the day of smallest things. An infant Church may not be ambitious. We want most the living teachers, and I have neither college nor school to train them. Where can I turn, to whom can I look for help? The Government will do nothing; the Societies at home cannot do all; the colonists are too few of them settled here to care about much beyond themselves and their prospects."

A few weeks after the despatch of the letter last quoted, the discontent of the Kandyan people broke out in rebellion, and the Bishop wrote in August:—

"During the last month our rebellion has absorbed all the attention of the news-loving, fear-manufacturing folk.

I passed through part of the country now under martial law just before the outbreak, and certainly saw no ground of alarm, and no sign of lurking treason. Within a week, however, a king was anointed, crowned, and proclaimed, thanks to the Buddhist priests, who are said to be the secret instigators of all. Troops have arrived from India to our aid, and all will soon be quiet. But I doubt whether our Government will have evidence enough to connect the priests as a body with the outbreak, and therefore the rankling ulcer will remain for future treason. At the last rebellion, in 1834, the leniency shown to them was quite absurd. All the temples, temple lands, and temple priests were exempted from every tax of every kind, in the idea, I suppose, of propitiating them. The new taxes touch them, and immediately they are in arms, at least their uneducated followers are, and they themselves escape. But it is retributive; we have done, and are doing nothing for these Kandyan people, even in education. I know of but four Government schools in the whole province. The Church Mission has some more, but our influence on the people for good, compared with that of their own priests for evil, is as nothing, nor will it be otherwise as long as, in their eyes, our toleration of their superstitions is expressive of a positive respect for their religion and indifference to our own."

The public attention was in a measure drawn from the disquieting political and commercial condition of the colony by the visit of the venerable Bishop of Calcutta, as Metropolitan. An extract from his charge on that occasion notifies that, "In the Diocese of Colombo I

found everything inspired with new life by the labours of my brother the excellent Bishop. . . . I was rejoiced to see this compact and manageable diocese; and to find that Christianity was taught in the Government schools; and that a plan was on foot for aiding the erection of churches and the maintenance of ministers. An extra meeting of the committees of the Propagation, Diocesan School, and Church Missionary Associations filled me with delight. The erection of a suitable Cathedral would be an appropriate addition to the other appliances of this new and promising diocese, the present Church being most inconvenient and unsuitable.”

In a note appended to this portion of the charge we find the following statistics supplied to the Metropolitan:—
“The number of the congregations in the Government churches in Ceylon is 2,026; in the Propagation Society’s, 1,918; in those of the Church Missionary Society, 3,100; total, 7,044. The communicants in the Government churches, 590; in the S.P.G. 110; in the Church Missionary Society, 241; total, 941. The scholars in the Government schools are 573; in the Propagation, 1,988; in the C.M.S. 2,542; total, 5,103. The Diocesan Society has thirty schools and 1,038 children. In the Church Missionary Institution at Cotta, 62 youths are educated, clothed, and boarded.”

Bishop Chapman’s comment on the charge was that it was “Very good in parts. Doctrine not very intelligible, especially on Baptism. Prophetic part and advice to younger clergy very good.” The charge was succeeded by a meeting of the clergy, nineteen in number; and the

Bishop of Colombo remarks: "After dinner his advice to clergy about quarrels and letter-writing as felicitous as though he knew all their absurd captiousness. Had I given hint of what was most necessary, he could not have spoken more pertinently. Metropolitan offered £200 for Cathedral when required."

On another day of his visit, the children of ten schools, above 400 in number, were assembled for an examination and school feast under the noble banyans of Bishop's Court. The Metropolitan addressed them at the close, and it was pronounced to be a "very good day." It does not appear that the venerable Bishop Wilson made any further journey; Ceylon travelling in those days was a matter of fatigue and difficulty.

The desire for a school of superior class for English boys having been expressed in the island, the Bishop made arrangements with the newly-appointed clergyman at Nuwara Eliya, the Rev. J. Wise, that he should take charge of a small number of pupils, with the help of an English matron, who had accompanied the Bishop's family to Ceylon. But in a short time we read:—

"The Nuwara Eliya school project has failed. Mr. Wise has done all that I wished, or that the colony can require of him. We have given the opportunity of having a school in the healthiest district in the East, to be kept and taught by an educated clergyman from Cambridge, and if then the colonists are either unable or unwilling to support it, and prefer sending their boys home at so very early an age, they cannot find fault reasonably with us. After six months' trial he found that

with less than six boys he could not make it answer; and as he had only two sent up to him besides little C. I could not require him to incur heavy debts by prolonging the experiment. . . . But the world is a school for us all, with a tendency indeed to take us from Christ, instead of bringing us nearer to Him, every year we live. . . . It seems almost that the longer we live, the more difficult self-knowledge becomes,—the heart gets familiarised to its own evil, and thinks it hardly to be evil at all. Hence all our coldness and deadness to spiritual things. Trials then become crosses and bring often not discipline, but guilt with them. May it not be so with us.—Rather let it be ours to strive more and more

'Every day
To live more nearly as we pray.'"

In April 1849, the Bishop wrote to an English correspondent:—

“One of the sorest trials of tropical life enables me to write to you to-day. Many colonies do not require the separation of parents and children, but it is not so with us. We are waiting the arrival at this port, of the steamer which is to sever for the first time our domestic ties. It will take our eldest child to another land, and another home. . . . In an eastern and heathen colony, it is hard with the most scrupulous parental care to separate one’s children from sights and sounds and scenes which cannot but be grievously destructive to the delicacy of feeling, and purity of heart, and holy simplicity of mind and thought, which constitute the grace of childhood. The others must follow before very long. . . .

“My great object now is the establishment of a native College for the systematic training of a native ministry. I am persuaded that we shall make but little progress among the native population without a native agency, well taught and well disciplined. This cannot be done without a sacrifice somewhere. That I am prepared to make, of time, and means, and health, if required; and it must not be delayed. I am now engaged in drawing up a scheme, which I hope to forward to England, to gather such support as earnest minds and faithful hearts are willing to give. Much aid I cannot expect from the colony itself. We have been so misgoverned, that we are almost bankrupt. . . . The quietest people in the Empire have been provoked into outbreaks, childish in their effort, and futile in their result. We owe the poor people a grievous debt. But a change must come soon, or retributive measure must be ours.”

The scheme first drawn out by the Bishop had been suggested by a proposal in the Ceylon Blue Book for 1846 that the young men sent at the expense of Government to Calcutta for the purpose of studying theology and medicine should in future be educated in the colony, “under the auspices of the Bishop.”

In a letter written to the Governor, Lord Torrington, in 1848, the Bishop had proposed that the amount (about £300 per annum) appropriated to the maintenance of four students from Ceylon, at Bishop's College, Calcutta, should in future be devoted to the support of a Theological Institution at Colombo. This, however was declined by the Government, on the ground of the depressed state of

the colonial finances, which obliged the authorities to discontinue the studentships altogether.

The Bishop then wrote to the Secretary of the S.P.G.:—

“I am desirous of forwarding the work now without delay, and have a plan for the commencement of the required buildings, embracing a hall, a library and lecture room combined, and accommodation for ten students. The existing buildings will provide a residence for the principal and tutor The chapel, which will next be commenced, it is hoped may become the Cathedral of the Diocese. I wish much to stamp it with a Singhalese character from the beginning, and nothing seems to me more likely to have this effect, than the connexion of the Cathedral of the Diocese with the College for its ministry. The services would then be solemnized in English and Singhalese from its very commencement. Difficulties, I know, will arise at every step. By forethought we will anticipate them as well as we can. The first is that of endowment On this point, I have suggested to the S.P.C.K. the division of their proposed grant of £2,000; one moiety to be appropriated to the buildings, the other for the endowment. Your Committee will, I hope, be able to make a grant for the same purpose. It is at their commencement, that such institutions need support. When fairly at work, their own excellence ensures a ready co-operation, and often that which stands in the place of endowment.

“I wish to know whether the Committee will accept the trusteeship, as in the case of Bishop’s College, Calcutta; and whether a grant towards the endowment fund and

the studentships may not be hoped for. I wish to secure £400 per annum to the Principal. I will gladly give £200 during my own episcopate. . . . In aiding the first formation of an institution which is to become the nursery of a native Church, you are sowing the seed which is to become not only an abiding, but an increasing blessing. Such is my hope ; I am doing little, I seem to be doing nothing ; but if this seed-plot be broken up, and the seed once sown, I shall feel that you have not sent me forth quite in vain. . . . I hope at once to connect with the college a school of a mixed character ; opening to *all* the advantage of a Church training, to raise the low tone and fix the wavering of religious principle, which is so universal here. I hope a large number may thus be brought within reach, not of discipline alone, but of the hallowing and elevating influences of Church training. In no other way shall we be able to make or to leave an abiding impression on the native mind.”

The response to this appeal to the S.P.G. having been full of encouragement, the Bishop was able to write before the end of 1849:—

“ We have begun the Collegiate School buildings, and on S. Thomas’ Day we hope to lay the corner stone. The College Chapel will be the next foundation, to serve for a Cathedral, and to be the choir of the future building, if my successors in after days enlarge it. My difficulty now is in a plan, simple enough, and suitable to the climate. As it would ensure certain disappointment to put it into the hands of an English architect, I have enclosed the proposed sketch to Captain Pickering

(R.A.) for him to get working drawings, as knowing the climate, the exact site, and the style suited to both, also the scantiness of our means, and poverty of manual skill. We have now no architect in the colony, none but native workmen of any kind. With these we must do our best; and, God helping us, we hope to do so soon.

“Mr. Thurstan’s industrial school goes on very well. On the 1st of January I am to lay the stone of the first of his five little churches, and on the 3rd of another. It is quite gladdening to see them do so much for themselves, with no aid from Government but the site. They will all be pretty little structures (for he has taste) with bell-turrets and windows of good shape, and a porch to each.”

The mission district here mentioned was at that time, one of great promise. The Singhalese villagers, led by their headmen, besides giving as much pecuniary help as was possible, offered to give materials for their little churches and the use of their bullock-carts; and in one of the villages, we read in Mr. Thurstan’s journal, the men turned out “to work at their church by moonlight, after a hard day’s labour at their own callings.”

CHAPTER VII.

1850—1851.

VISITATION OF MAURITIUS AND SEYCHELLES—OPENING OF COLLEGIATE SCHOOL—ARRIVAL OF REV. C. WOOD.

BUT although the work of the Diocese grew year by year and month by month, the Bishop was called upon to leave it for a time, in order to visit the island of Mauritius, at the request of the Bishop of London, the colony never having been visited by an Anglican Bishop, since it became a dependency of the British crown, although the spiritual needs of the Romish part of the population had been abundantly provided for by the Government.

Various circumstances combined to prevent this until the year 1850; and when at length the necessary authority from England had been received, the season was not favourable for the voyage; so the Bishop decided on deferring it till after the hurricane season, and started in February on a somewhat adventurous journey through the wilds and jungles of central and eastern Ceylon.

Starting from Nuwara Eliya, the Bishop held Sunday services in the Court-house of Badula, (which at that time was only visited periodically by the clergyman stationed at Nuwara Eliya,) and on Monday a meeting was held to

make preliminary arrangements about the proposed church. The meeting was attended by the influential natives of the neighbourhood, as well as the few resident Europeans. This church was to be erected in memory of Major Rogers, who had been recently killed by lightning, and had been much respected and beloved by the natives of the district. Having arranged for the beginning of this good work, the Bishop set out for Batticoloa through the wilds of Bintenne. An extract or two from the journal will shew the nature of the travelling. After leaving Alligodde, "proceeded to Carawetty-Aar for the night. An open shed, as usual, by the river-side, was my resting-place. The whole day's ride was through a continuous forest, shady but without air.

"March 1st. A lovely cloudless morning caused an early break-up of the bivouac, and we were off before daybreak. Before the Vanniah (or Headman) arrived, I had ridden six miles, and encountered three elephants. They approached all together with a tremendous crashing of wood at my right hand, and a most strange noise, and rushing across the track within twenty yards separated my party from myself. Only one seemed to notice us at all. After this adventure a ride of a few more miles with my talkative friend, the Vanniah, brought me to the shore of the large lake of Batticoloa, which runs many miles inland."

The Bishop spent ten days on this occasion at Batticoloa, visiting the villages round, the schools and principal families.

"March 7th. Visited the native girls' school, opened

gratuitously by Mrs. Hannah (the wife of the Catechist) and taught by herself. It is a most creditable effort, and as made by a native lady, marks an intelligence and Christian spirit quite in advance of the people. Female education is too little cared for, all-important as it must ever be. . . . Were not my whole time and resources required for the maintenance of the proposed college, there is no branch of missionary work to which I would more gladly give all possible encouragement and assistance. . . .

“March 8th. Visited early, with the two catechists, the village of Navacuda across the lake. The headman, a Christian, applied for a school for his village. Between thirty and forty people were assembled, and when addressed, offered to give ground, and to raise a building for the purpose.

“March 10th. About forty were confirmed, and Holy Communion administered to thirty-seven. My visit to this station has been a source of much gratification to myself, and, I hope, of some benefit to others, strengthening many in their attachment to the Church.”

From Batticoola the Bishop set off on his five days' ride, through hot sandy plains and malarious swamps, in order to see the Veddah people, to inspect their villages and homes, and make further arrangements for their instruction. He was escorted from village to village by the respective headmen, which relieved the “tedium of alternate swamp, and jungle, and sand.”

“March 12th. An early start for a short day. But I was warned by the heat of yesterday, it began to tell upon

me. The effluvia from the swamps far from agreeable. Catechist Hannah, and Alfred, the Government Instructor for the Veddahs, met me, and I started, feverish and unwell, in the boat with them across the river Natoor. In the first village a rude hut was prepared; between thirty and forty Veddahs were present. The men were not ill-looking, and the children were sprightly enough, the women dirty and ill-clad. They asked for tools, seeds, and clothing. The Government had given them for several years, and now gave them nothing. A mother with an infant in her arms stood close by me. I asked them how long the mother would carry the infant so? 'Until,' they said, 'it can walk.' 'How long will the mother feed it?' 'Until,' they answered, 'it can feed itself.' 'Just so the Government,' I said, 'has been a mother to you. It has taught you to stand alone, and to feed yourselves.' They quite understood my meaning. I pointed to the field of grain, and asked, 'Who sowed the seed?' They did themselves, was the reply. 'Go, on sowing,' I said, 'and you will be sure to reap; the more you try to help yourselves, the more surely will God help you.' I found that they had very little sense of religion (though they had many of them been baptized). I left a small present for clothing, and re-embarked for another village of the same people. Here were rude canoes, and a road to the village from the river. I was welcomed by about forty in the headman's garden, where even a chair was prepared for me."

The Bishop promised them a school, and finding, after visiting several villages, that though the experiment of

settling them thus, and forming homes and families among these wild people had so far succeeded, their religious teaching had been utterly ineffectual, he drew up a scheme of instruction, which he thus describes :—

“ Though refreshed by the evening breeze, I felt unwell, and was glad to retire to rest ; having first drawn up a cycle of visitation for all the Veddah villages, knowing now their geographical position, so that the more remote may be visited once in two months, and the principal more frequently, and allowing the instructor to spend one week in each period at Batticoola with his family, and for instruction himself under Mr. Catechist Edwards.

“ When first they were visited by Catechist Hannah, they all ran away ; now, on the contrary, they came themselves to ask me to visit them, and were anxious for a school. Their advance in civilization is considerable ; but it would have been well that schools had been opened among them long ago.

“ March 14th. Passed on to Arnitive, where a dilapidated, roofless shed, without an entire wall or single door, could hardly be said to shelter me for the night from the open village. . . . As the sun arose, the village appeared to be an island indeed, but raised only a few feet in the midst of one vast swamp, extending on every side. My heart overflows with thankful feelings as I read the concise entry in my diary on many a successive evening, ‘ Another day of safety—thanks to God.’

“ My desire to see the Veddah people, to ascertain the extent of their social and moral improvement, as well as of their religious knowledge, induced me to take this

overland route, and I am very thankful that it was so determined."

On arriving after this wild journey at Trincomalie, the Bishop was fully engaged with Confirmation, preaching, visiting schools and hospitals, until he set out again on his ride of three days to Kandy, in the course of which one of his horses was nearly carried off by a cheetah.

" March 23rd. From Nalande to Matele, fifteen miles. Here I met my letters, and learned to my deep sorrow the death of one of the ablest and most estimable of my missionary clergy, the Rev. J. F. Haslam, principal of the Christian Institution at Cotta. He was one with whom it had long been my happiness to 'take sweet counsel together, and walk in the house of God as friends.' A high wrangler at Cambridge, he had come out to devote himself to missionary work with a wholeness of heart and meekness of spirit, which attached us all to him in no common way. His patience in investigation and calmness of decision, combined with his advanced knowledge of the Singhalese language, peculiarly fitted him for the task of revising the Singhalese Liturgy, which, in a troublous and critical period, he had at my request undertaken. But God's will, not ours, be done. A low fever, caught, it is believed, in visiting the sick in his charge, had for a time yielded to medical treatment; and he had expressed his hope of being well enough to accompany me to Mauritius as my Chaplain, a sea voyage having been proposed to him. But He Whom we serve has willed it otherwise.

" March 26th. Found the afflicted widow of my dear friend with all her family at Bishop's Court."

After remaining a few days at Colombo for necessary business, and for the Easter services, the Bishop set out on another visitation to Ratnapoora. The road was then in a very bad state, and many of the bridges had been swept away by the heavy rains.

“April 8th. Ratnapoora has been proposed for immediate occupation as a field of missionary labour, and I should be very thankful to see it so occupied. But both Batticoloa and Badula have prior claims, and I would urge their occupation first.”

A little chapel had been built at Ratnapoora, and a catechist was stationed there.

On April 9th the Bishop set out for Nuwara Eliya, but the heavy rains had made it a hazardous journey, and having crossed the rapid and rocky current of the Billool-Oya, torrents of rain set in which made the next river impassable.

“To retreat was as impossible as to advance. My faithful guides took me to a native hut, and I was thankful for the shelter of an open shed for the night. A fire was soon kindled, dry clothes exchanged for wet, and all good-humouredly helped to relieve me of the leeches which abound, and prepare such food as they were able. My people were all stopped by the river which I had crossed, and did not come up till nine o'clock. A strange scene followed, dressing, cooking, rubbing, drying, and at last sleeping, all in the same open shed and on the same mud floor, for our mats were all too drenched for use.

“It was altogether so motley and humorous a scene

that one soon forgot its want of comfort; and the bright sun called us early to renew our morning travel in undiminished blessing and health.

“April 12th. The morning opened to us the full extent of the danger, had we attempted to cross the stream which stopped us on the preceding evening. The torrents are fearful, coming so directly from the great mountain range, but they pass away in a few hours. . . . Twelve men were required to station themselves across the river, to support my four bearers, and hand them on from one to the other, and buttress them up, as it were, against the rapidity of the current. The Ratamahatmya’s ‘word,’ which had preceded me, made all the villagers prompt in aid. At the next station the same welcome awaited me. There is a mildness and gentleness in the Singhalese, in all these unfrequented districts, which would open their minds to instruction, if offered them. Their honesty cannot be questioned, inasmuch as I have not, in all my solitary wanderings, sleeping night after night in open sheds or doorless huts, ever lost a single article of any sort.”

After a long struggle up the Idalgashenia Pass, the party reached Wilson’s bungalow, pony and people all knocked up, but the Bishop pushed on, and walked the remaining twelve miles into Nuwara Eliya, full of thankfulness for the Providence which had kept him in health and safety, through the dangers of his long travel through some of the most unhealthy districts of the diocese.

After a few weeks of comparative rest, the Bishop sailed at the end of May for Mauritius, which he reached

on June 15th. As this was the first Anglican Episcopal visitation of the island, many duties here awaited him. Three Churches were ready for consecration, and many candidates for Confirmation, the rite not having been solemnized in the colony before.

An extract or two from the Bishop's journal will show how much he was impressed by the natural beauty and the spiritual needs of the island.

“The approach to Fort Louis from the sea is strikingly picturesque. Would that its spiritual condition were as grateful to the heart as its outward aspect is to the eye! . . . It is an open, healthful country, and compared with Ceylon, quite bracing. I found myself soon equal to any amount of work, far more than I could undertake in my own diocese.”

“June 30th. Finding no candidates for Confirmation from among the soldiers of the garrison, I took part in the early military service, and in preaching to them spoke earnestly and plainly on the subject.” On the following Sunday above sixty soldiers offered themselves as candidates for Confirmation, and the Bishop promised to hold a special service for them before leaving the island. “The military Chaplain devoted himself earnestly to their preparation. It was a very heart-stirring scene. I was privileged to lay hands on seventy-three soldiers, to which body eleven sailors, with the captain and officers of H.M.S. *Orestes*, were added.”

“That the Missionary field is a wide one none can doubt, with a population of 50,000 of African origin, emancipated slaves and their families: and of 60,000

immigrant Indians, most of whom are adults. Among these, some Catechists from India would be most usefully and blessedly employed."

Having completed his visitation, consecrated the churches, held several Confirmations, visited the schools, hospitals, and all the principal districts of the island, the Bishop set sail for the Seychelles Islands, after receiving from the lay members of the Church in Mauritius, as well as from the clergy, addresses full of affection and gratitude for his fatherly help and counsel. The principal suggestions in the report which the Bishop had been requested to make were, First, that four more Assistant-Chaplains should at once be added to the small number of clergy, and Secondly, that the island should without delay be erected into a separate See, having its own resident Bishop.

The visitation of the Seychelles Islands and their 5,000 inhabitants was next undertaken, and a Confirmation held. In the journal the Bishop mentions the beautiful palm, peculiar to these islands, the *Coco-de-mer*, a specimen of which he took with him to the botanical gardens of Peradenia, in Ceylon. A somewhat lengthy voyage brought him back to Galle, after a three months' absence from his Diocese. During that time, another of the clergy of the Church Missionary Society had been suddenly cut off, Mr. Greenwood of Baddegamma, who had been accidentally drowned. The Bishop immediately offered the widow and family a temporary home at Bishop's Court; and as arrangements were in progress for the return of Mrs. Chapman with her children to England,

Mrs. Greenwood remained for a time to superintend the domestic affairs for the Bishop.

After this separation from all his belongings, the Bishop sadly wrote:—"I never felt myself an exile before." But the progress of the College buildings cheered him, and in February, 1851, he wrote, after the opening of the Collegiate School:—

"At the end of the first week we found ourselves with five-and-forty pupils, many of whom are fit for the more advanced institution. This throws more work upon me than is perhaps desirable, as Mr. H., the master sent out from England by the S.P.G., is not competent to take charge of more than a good elementary school. I shall be obliged, therefore, to give myself a great deal to the school, until someone of higher qualifications is sent out to help me. But a failure would be fatal to the whole scheme, and therefore I must go on, cost me what it may in time and health. . . . The tone of the school is good, and my presence gives it a character which I hope may be favourable. . . . I take my three Divinity students in the evening. So my time is fully occupied, and I am unable to give as much attention as I ought to business and Diocesan matters. But it is very important that so good a beginning should not be hazarded, if I can only keep on till help arrives."

In another letter, written about this time, the Bishop says:—

"I have heard within the last few days, of not less than twenty Protestant boys going from Colombo after Christ-

mas to the Romish College at Negapatam, on the opposite coast of India; only from want of means for a good education here. They have sent over one of their priests, who by advertisements, prospectuses, prize lists, etc., published in our papers, are too successfully decoying the children away from us, under the plea of non-interference with their religious opinions. The greater, you see, must be the need for my exertion in the one branch of work, which is so much required here, if the Church is ever to maintain its ground in this colony."

Meantime the Rev. E. Coleridge was in treaty with the Rev. Cyril Wood as a candidate for the office of Warden. And in time to prevent the complete breakdown of the Bishop's health from over-pressure of work, Mr. Wood and his newly-married wife, a sister of Sir Roundell Palmer, now Lord Selborne, arrived in Ceylon, full of zeal and earnestness for the great work before them. The buildings for the accommodation of resident students, for the College Hall, and the Orphanage were now vigorously carried on, and before the end of the year great progress had been made.

CHAPTER VIII.

1852—1853.

OPENING OF COLLEGE—COMMENCEMENT OF CATHEDRAL.

BUT the long strain of carrying on the work of the Collegiate School without efficient help, in addition to the other duties of the diocese, resulted in the Bishop's first serious illness, from which, however, he happily recovered, thanks to the skill of his friend and physician, Dr. Willisford, and the kind care and congenial companionship of Mr. and Mrs. Cyril Wood; and he was able in August to set out on a ten days' land journey to the northern province, in the course of which he wrote from Manaar:—

“My people suffer so much from the blistering heat of the sand, through which my whole route lies, that I find it best to defer my travelling till night, as the moon befriends me. My journey (to-day) begins at midnight with four miles of wading through the shallow strait which separates Manaar from the mainland. At this lone outstation I held a Confirmation, and administered Holy Communion to more than fifty members of our Church, who are occasionally visited by the clergyman from Jaffna. They assembled in a body to wish me God-speed on my journey, at the early service this morning, and thanking

me for my visit to them, represented very simply and feelingly their desolate condition, without a resident pastor—their children unbaptized, their sick unvisited, and some going over to Rome because they seem uncared for by ourselves. I deeply sympathise with them, but the remedy is (at present) beyond my power. . . . My health, thank God, is quite re-established, and the journey to the north has been beneficial to me.”

A month or two later we find the Bishop in the south of the island, at Tangalle and Hambantotte, and returning to Galle to await the return of Mrs. Chapman from England, which had been hastened by the news of his illness. At this time he wrote to one of his family:—

“I have so many strifes and troubles and disputes always going on, which I have power neither to check nor to soothe, that were it not for the blessed peace and calm which God’s Holy Spirit breathes within, my life would be one of restless and fevered anxiety. But as in our own seas, within the coral reef it is always calm, however gusty beyond, so, God be thanked, the gusts of passion and prejudice exercise but little disturbing influence in my own home or heart.”

And again—

“Our Church is most sadly divided. Treachery within and feuds around yield but little peace; and were it not that there is sweet calm and confidence at home, I should have little comfort remaining; but I am more sorrowing than disquieted by it. I have borne much, and have fore-

borne more, to the verge of what is called weakness and timidity; but I know the real ground on which it rests, and am content to bear the misconstruction even of such motives. The College is winning its way, in spite of maligners, and all looks well at home."

For at the beginning of 1852 the senior branch of the institution had been opened by Mr. Wood, and had made a promising start with twenty students. In a letter dated January 14th, the Bishop wrote:—

"We want another master from England, and then I think we may do. But Mr. Wood works so hard, and throws his whole heart and thought so entirely into his work, that not being strong, I fear he may spend himself in this climate before he is aware of it."

During this year Mr. Bamforth arrived, and became headmaster of the school. The Collegiate School, the Orphanage, and the College being now well established, the work of the Chapel was entered upon, a suitable plan having been sent from England, at the Bishop's request, by Captain Pickering, of the Royal Artillery, who had been quartered in Ceylon at the time of the Bishop's arrival, and had from the first taken a warm and helpful interest in all his plans and hopes for the furtherance of Church work in the island. This was the subject of a long correspondence, and in the first letter that has been preserved the Bishop says:—

"We have marked out the ground for your Chapel, but on a different site, which we all think preferable. . . . I

should be glad indeed to have someone like yourself, who would carry on the work. We are collecting materials for the foundation—granite from ships' ballast, which I get for little more than the expense of carriage."

In a letter written at this time to the Secretary of the S.P.G. the Bishop said :—

"The plan we have lately received from England ; and though it will not be on any majestic scale, as our resources are not large, I look to the proportions, the style (Early English of simple character) and materials, granite and teak, and, far beyond these, to the daily services and frequent Communions, and all their associated influences, to give it that ecclesiastical character, so rare in the tropics, so necessary to the Cathedral of the Diocese."

The much needed Church at Nuwara Eliya being near its completion, the Consecration took place on February 24th, S. Matthias' Day, 1852. The work had been done under the supervision of the Commandant, Major Bruncker, chiefly by the men of the 15th Regiment, headed by Corporal Moore, whose services the Bishop now thankfully accepted for the work of the College Chapel. In June he wrote :—

"Corporal Moore is our chief architect ; a very clever, useful fellow, whom Colonel Drought has lent me. . . . We are at last fairly out of the ground with a granite foundation of massive solidity ; but heavy work it has been, and not a little expensive, for we stumbled on an

old cabook-pit and a well in the centre. . . . We had to delve to the depth of sixteen and eighteen feet, and build up square blocks of granite masonry five feet square on the cabook when we got to it. In the well we went down thirty-two feet, and could find only loose, watery soil, and were obliged to arch it strongly over from cabook shelves on either side. . . . The rough squared blue granite looks very well, and splits with very tolerable regularity. In this respect we are not very particular, and it all looks well when worked together, and is a *reality*. The arches and windows we must work in brick, and cover them with chunam or cement, in which the plain shafts and mouldings must all be worked.”

On June 15th, the last day of the Jubilee celebration of the S.P.G., the corner-stone of the building was laid with much solemnity and rejoicing. The Orphanage for twenty Singhalese boys, to be trained in Christian teaching and habits from early childhood, and brought up as servants or artisans, was also inaugurated at this time.

Shortly after this day of gladness, the Bishop wrote to Colonel Pickering :—

“ Thanks again and again to your excellent plan and working drawings, and Corporal Moore’s intelligence and practical knowledge, our College Chapel (since you forbid its being called the Cathedral) is getting on very nicely. Our masons do the stone work, so new to them, very well. The only European engaged is Corporal Moore. With your plans he wants no other aid. But to my great distress the order for the removal of the 15th to China takes him from us. The General tells me he cannot give

him leave, but he may exchange into the 37th. Moore is very unwilling to do this, and there is not another man in the island who can be trusted to carry out your plan. . . . He has a capital head, and thorough knowledge of his work practically, having been apprenticed to a carpenter and builder. His loss to me will be irreparable.”

But to the great relief of all interested in the work, the order for the removal of the 15th Regiment was cancelled, and Moore continued to be head architect and builder. In October the Bishop wrote :—

“ We have this day closed in the Chancel arch, and Moore stands in admiration of his arch ! It will have, *among us*, a noble appearance when completed. . . . I am obliged, in spite of your prohibition, to call it the Cathedral, in excuse for the *wanton* expenditure of so solid a building, according to Colonial notions.”

“ November 15th. We are now re-building the aisle pillars of solid granite. The bricks we found to be of too soft and crumbling a material for the weight upon them ; I determined therefore to pull down carefully the interior wall and arches. It is of course a loss of time, and additional expense of labour ; but the expense of the east window is saved by a welcome present. It is given by Mr. Horner, of Mells, in Somerset ; the glass after a pattern in Salisbury Cathedral, without figures, at my request, as being open to objection in a country where Buddhism and Romanism abound. . . . The tower is now about sixty feet from the ground, and as high as our funds will carry it. It is very strongly built, with good belfry windows in the upper story ; and will carry a spire, if our

successors are able to add it. It will rise about ten feet above the ridge. How little did I once think, when we used to chat together about it, that a granite Church would ever be built by us. I like to think of it as *your* plan (spoilt as you think it*) because you were the first to welcome me to my island home. But a more lasting home awaits us both, and those most dear to us, to which I pray that He, Whose work it is, may welcome us all, as, in our small way, faithful servants of His blessed will."

That the addition of a spire was quite a portion of the original plan appears from another letter to England, written in February, 1853, in which the Bishop says:—

"We cannot get on rapidly with the Cathedral, having no slates from England. The tower is about sixty feet from the ground, and there we must finish it, leaving it for our successors to add the spire when they can. The tower is built very massive and strong, on purpose to bear it when required. I should like to add a spire, which would make the Cathedral the first object seen, as it ought to be, on making the land; but our resources would not bear it, though the stonework would, and debt may not be incurred even for so good an object."

"You will be pleased to hear that I have secured an endowment for the College, and a Royal Charter. This was settled by Sir John Pakington, before he left office, and I hope, therefore, that it will not be set aside by his successors."

* Both nave and chancel had been shortened by one bay from the original design.

“I am going soon after Easter a long jungle journey (if God’s blessing is with me) from hence, through Badulla to Batticaloa. It will give me about fourteen days’ jungle riding through the Veddah country. If my visit enables me to settle a clergyman at that easternmost point of the diocese I shall be very thankful.”

This journey, however, proved almost too much for the Bishop’s strength, and it was with difficulty that he reached Batticaloa; and he wrote, on his return to Nuwara Eliya, where his arrival had been awaited with the greatest anxiety:—

“My journey to Batticaloa knocked me up more than any effort hitherto. I shall not attempt it by land again, or alone, if I can help it; but we need not calculate so far forward.

“On my way up here I consecrated Kandy Church at last. It is a very respectable building, with ample area inside; a light, we trust, amid so many Buddhist temples around.”

On the Bishop’s return to Colombo he found heavy work awaiting him; for the severe illness of the excellent and devoted Warden had made his return to England a necessity. His tenure of the office had, short as it was, been an inestimable boon to the College in its first outset, for he had set a high standard, and imprinted something of his own earnest character on those with whom he came in contact in his daily work among them. His untiring energy and single-hearted devotion to his Master’s service made a deep impression on the apathetic Singhalese

nature, and though his ill-health compelled him all too soon to relinquish the work he loved, it was not until he had sown the good seed in the heart of many a native youth. And his influence was felt not only by his pupils, but by all with whom he came in contact. A letter written by Mrs. Chapman soon after her return from England contains the following words:—

“Mr. Wood’s great earnestness has much influence with the younger and native clergy. . . . He has proposed having the Holy Communion every Saturday for them, as they are so scattered on the Sunday, and the native clergy” (who were at that time for the most part only in deacon’s orders) “seldom enjoy the blessing, their flocks not being in a fit state for frequent celebrations.”

These Saturday morning services were followed by a breakfast in the College Hall, given by the Bishop, when the native clergy and catechists gathered round him, to receive his counsel and instructions, and to consult him in their difficulties. These weekly breakfasts became one of the most pleasing features of that happy and hopeful time.

In all Mr. Wood’s efforts, for the good of natives and English alike, he was helped and seconded by his excellent wife. Notwithstanding her failing health, she carried on a girls’ school near the College, and much devolved on her, as the wife of the Warden, in the domestic arrangements for the boarders. It is amusing to read now of some of the difficulties which attended the outset of the College system. An extract from one of Mrs. Chapman’s letters will illustrate this:—

“ We opened the Hall yesterday with a breakfast to all the boys. Mr. Wood brought Mary, the Mixbury school-girl, to see the difference between a Ceylon and English school feast ; the piled dishes of rice, the various curries, and above all, the pine-apples, surprised her very much ; but I am always afraid of doing something to offend the native prejudices. After the breakfast was prepared, one of the Singhalese masters remarked that it was an ‘ insult to the guests to put curry and rice on the table with fruits and cakes,’ and we debated about moving it, when Mr. Wood said he would make a speech about our European ignorance and unintentional *insults*. It seemed to answer, for they eat of the fruit as well as of the curry. It only shews the difficulty of our position in some respects.”

But Mr. Wood’s firm hand and his wife’s bright gentleness soon brought all into harmonious order. Mrs. Wood’s health unhappily broke down completely in 1852, and at the close of that year, to the great regret of all her friends in Ceylon, she was compelled to return to England, as a last hope. The font in Colombo Cathedral was her thank-offering for her recovery from her dangerous illness and for the birth of her eldest child ; and it still remains, a proof of her love and devotion, and, now that she has passed away, as the memorial in her adopted home of the gifted and saintly Eleanor Wood. Mr. Wood also presented to the Cathedral the organ which he had brought with him from England ; and this instrument continued for some years in use for the services of the Church.

Scarcely six months after Mrs. Wood’s departure, the

Warden was compelled by his own dangerous illness to follow her, hoping that if health were restored, both might return together. But this hope was not to be realised; for on a return of his illness some little time afterwards, Mr. Wood was compelled to give up the idea of any further work in a tropical climate. So the Bishop was again obliged to take up the reins, and carry on the work, assisted by the Rev. Brooke Bailey, inspector of schools, whom he had appointed Chaplain of the College, and by Mr. Abraham Dias, who had just returned from Bishop's College, Calcutta, and was about to enter on the legal profession.


At this time, and for some months previously, the Bishop was in very frequent communication with a Buddhist priest from the neighbouring temple at Kotanchina. A letter written in 1853, describes him as a very intelligent man, learned in languages and science:—"He has thrown off the yellow robe, and one must hope he is sincere from his giving up so much. He says that nothing but the Spirit of God could have worked such a change in him."

After many long conversations, the Bishop appears to have been satisfied with his earnestness, and in one of his subsequent letters, we find the notice of the baptism of a Buddhist priest by the name of James, and of his being appointed to be a lay-reader among his countrymen.

CHAPTER IX.

1853—1855.

DIFFICULTIES IN CATHEDRAL BUILDING—CONSECRATION OF CATHEDRAL—
ILLNESS OF BISHOP—RETURN TO ENGLAND.

N May, 1853, after the Warden's departure, the Bishop wrote:—

“Our work is prospering, God be thanked, very fairly. The Collegiate School opened with above ninety boys, and the College numbers eighteen, with more ready to join as soon as Mr. Wood's place is supplied. At present it falls rather more heavily on me than is desirable; but with Mr. Bailey's help in the mornings, and a relative of Mr. Dias from Bishop's College, Calcutta, we shall manage to hold our own against the scurrilous attacks to which we have been subjected of late. Confidence appears to be increased towards us in proportion with the efforts to supplant us. The last new resident student is a son of the chief Buddhist layman in Kandy.”

Meanwhile the building of the Cathedral continued, and but for delays in the shipment of slates and tiles in England would have soon been completed. In June the Bishop wrote:—

“We are looking for the *Aries* (with slates). The interior will be advanced next week as far as we can venture before the roof is completed.”

And in August:—

“The *Aries*” (which had been partially burnt) “and its disastrous fire, brought us only 1,700 whole slates, out of the whole shipment. We are obliged, therefore, to have recourse to iron roofing for the aisles, as I cannot leave the building unprotected for another rainy season.” “I do not hear anything about the shipment of the tiles. . . The white ants have worked their way through our concrete floor already; and I am about to apply asphalt. This will be effectual, though not quite ornamental. . . . I have another trouble at hand in the expected arrival and rejection of a Sub-Warden. . . . Several dishonoured bills have preceded him, and I cannot admit him here, and must pay his passage back. . . . The difficulty of finding a Warden keeps me at work too closely for my years; but I may not let an institution, so prosperous, with twenty in the College and ninety in the school, drop for want of an effort in the interval. The Orphan Asylum is quite full, and the subscriptions pay its expenses. The out-school, near the beach below us, numbers above eighty boys; so that in spite of all the attacks upon us, we hope that good is at work; and hard words (sometimes very like blows) do not disturb our equanimity and peace within. If God be with us, we need mind nought else; and for His blessing we will strive and pray and work, while the opportunity is allowed us.”

The Bishop's friends in England seem at this time to have pressed upon him the desirability of rest, and a temporary sojourn at home—for in November he wrote to Colonel Pickering:—

“Your letter reached me yesterday. Thanks indeed for your brotherly counsel, but valid as the reasons you urge are (I admit them all), were they ten times more cogent, I could not now stir, nor indeed have I ever allowed myself to think of a return home before the expiration of *ten* years, if spared so long. I see the young falling around me, . . . and I am still spared to work harder than ever, and find abuse, suspicion and obstruction only in return; but I still am in as good health, God be praised, and heart, as you could wish. . . . Graceless then, and ingrate too, should I be to think of leaving the helm, when the steersman is most wanted—though he can do no more than just keep the ship's head right. I send you a copy of a sermon printed, but not published, which has brought on my ‘bigotry’ a volume of abuse from (I am told) both papers. I do not allow myself to read them, to save annoyance, but hold on my course straight ahead, and God be thanked that I am able to do so cheerily and happily.”

And a few weeks later, in another letter to Colonel Pickering:—

“How can I leave the work, while my health is spared, and this whole institution resting upon me, unfinished and *unofficered*? . . . You military men set us soldiers of Christ an example of trustfulness and obedience, which

we should do well for ourselves and our holy cause to follow more gladly and more wholly than we do.

“By many every cause is held sufficient but the cause of God, to leave home and country and friends, and face privation and danger and fever and death of every kind; but it is not so with us. Many a parent too checks the ardour of sons zealous for God’s cause, who would yield at once with the hope of a medal or a star at the close. *You* set us a good example in many ways. May it not be quite lost on us!” “The 15th move for Kandy next week, but the General kindly leaves Corporal Moore with me till the completion of the Cathedral.”

The year 1854 opened without any promise of a Warden for the College, although the school was benefited by the arrival of Mr. Phillips. The arduous work, carried on into the hot season, at last completely overcame the Bishop’s strength, and he wrote in May from Nuwara Eliya:—

“I have no Warden yet, and was fairly knocked up a week before the close of Easter term. An attack of dysentery prostrated me; but as it was taken in time, by the mercy of God, it was checked without much difficulty. It left me only very weak, which is the cause of my removal hither, where the bracing climate and invigorating *frosts* are giving me, God be thanked, fresh strength every day. I was able to preach again last Sunday without fatigue. Another week or two will, I hope, by the blessing of God, fit me for the work, till they either send me help or let me sink. They have left me now a whole twelvemonth without aid; and a few months more may

seem to them but small delay, though it tells here both upon the institution and upon myself. . . . I have a most excellent and estimable assistant in the headmaster, Mr. Bamforth, whom I lately ordained." "With the assistance of Mr. Phillips, he conducts both the College and the School very satisfactorily in my absence. One pleasing circumstance proves this; as the College students, on hearing that I could not come down after Easter to resume the lectures, requested Mr. Bamforth and Mr. Phillips to continue them, as they had done during the last fortnight of the previous term, in my illness. This was so creditable to them all, both tutors and pupils, that I at once assented, and so we are still going on in expectation, long indeed delayed, of a Warden's appearance amongst us."

In August the Bishop was relieved of his College work by the arrival of the Rev. Joseph Baly, who entered with much zeal on the duties of the Wardenship; and in September the Cathedral was sufficiently near its completion for the consecration to be fixed for S. Matthew's Day. If the day when the corner-stone was laid had been one of joy and gladness, much more was that of the dedication one of thankfulness and rejoicing; and no effort was spared to make it a day that should live in the remembrance of all who were privileged to take part in its celebration.

The services began at 7.30, with the Consecration Service, the Bishop's Installation, and Holy Communion, at which twenty of the clergy were present and an overflowing congregation. After a breakfast in the College Hall, a Singhalese service was held, as the Bishop was desirous

of giving a national character to the solemnity; so the Modeliards and Mohandirams, with their families, were present in full state, as well as the humbler congregation of Mutwal Christians.

On the following day all the students of the College, a hundred and twenty in number, breakfasted in Hall, and had their service with a prize-giving afterwards, and in the afternoon about eight hundred school children filled the building almost to suffocation for a short Singhalese service, and were then feasted with fruit and sweetmeats under the banyan trees in the College grounds.

On the two Sundays following, Portuguese and Tamil services were held, with an Ordination and a Confirmation, so that each nationality and each of the Church's holy ordinances had a place in the opening services of the new Cathedral.

In a letter to Colonel Pickering, Mrs. Chapman gave an animated account of the proceedings.

“Nothing,” she wrote, “could be more gratifying and successful than the ‘three days’ have been, and it seems likely to produce a good effect on the Singhalese people, which is perhaps the most cheering circumstance of all. The account I send you is a good one, excepting that the kind hand who supplied the drawings from which Corporal Moore worked was not mentioned, being unknown to those who drew up the account. You can imagine the delight it is to the Bishop to have his Cathedral close to his doors, and twice a day to be summoned to it by those home-sounding bells. I think the peal which ushered in the Consecration day was as heart-stirring to many as any

part of the proceedings. You and dear Mrs. Pickering would have enjoyed the day thoroughly. Would that you could have been here! The procession from the Collegiate School (the lower lodge in your day) up to the western door was most interesting, and extremely picturesque, from the scarlet and gay colours of Tamil turbans and scarfs, mixed with the white surplices of clergy and choristers, who did their part well, chanting the Benedicite as they walked to the Church door. . . . The ceremony was very impressive, as dedicating a Church and all within it to 'Almighty God for ever,' always is, and you can imagine the Bishop's feelings of thankfulness at being spared to do so. The whole service, I am told, both pleased and astonished the congregation, as much as the completeness of the building; for it has grown up so quietly away from the most frequented part of Colombo, that many hardly knew of its existence till invited to the Consecration. . . . I fear this place has now such charms for the Bishop, that he will not like the thought of leaving it, even for a sight of old England; but as the College is well at work (and in high repute), the Cathedral consecrated—no particular feuds among the clergy—and as the Bishop's health is so little to be depended on, I have some hopes he may go, when his ten years are completed, if we live so long as to May, 1855."

About a month after the Bishop wrote to one of his children at home:—

"Our Cathedral work is now almost done; we want only the east window, which is on its way from Mr. Horner, of Mells, who presents it to us. . . . Our services

on Sunday are well attended, and the early service every day at a quarter past seven, with the bright sun and rich foliage and dewy freshness around, the quiet and stillness of all but the chant and the organ, are to our ears very homelike and composing, nor are the bells which call us to Matins less pleasing, unused as we have been for years to such welcome sounds. We endeavour to carry out the Prayer Book in all its requirements, and the new Warden is a very willing associate. The two masters, Messrs. Bamforth and Phillips, are both attached to and earnest in their work. Our native choir is really very decent, and quite effective for ordinary purposes. . . .

“I have written to the Secretary of State for permission to leave my diocese for a twelvemonth, on the expiration of my tenth year, in May next (should I be spared so long), to recruit my health, if God will, in England; and I have done this as a preliminary step, to smooth the way if necessity should require such an absence; but I do not see how it will be practicable, short of such necessity. My engagements, official and pecuniary, are so bound up with the College and its everyday work, that I do not see how I can ever leave the island, unless obliged to leave it for good. Of course, if my health becomes so impaired as to unfit me for active duty, no alternative will be left me. . . .

“Mr. Thurstan’s Industrial School goes on very well. The boys’ arrowroot and tapioca manufacture has gained quite a name. Mr. Wise is to try it also at Kandy.”

The Colombo Industrial School, begun by the Rev. J. Thurstan in connection with the Milagraya Mission, was

for several years a most prosperous institution, and was from its commencement a great interest to the Bishop, who was always anxious to encourage activity and industry among the Singhalese people.

The arrival of the Warden having set the Bishop free from College work, he went in December on a visitation to the southern province, and we find mention of his visit to "good old Mrs. Gibson," of Buona Vista, to whom he administered Holy Communion, and inspected her orphan school.

He returned to Colombo for S. Thomas' Day, which he desired henceforward to keep as the Dedication festival, or in Eton parlance, "Founder's Day." It was celebrated by special services in the Cathedral, a prize-giving to the students, and by laying the foundation of a new range of buildings for Divinity students. The Bishop also consecrated a small piece of ground at the east end of the Church; and after evening service there was a large gathering in the hall, and in the Bishop's residence, of clergy, students, and others interested in the work of the College.

Shortly after Christmas the Bishop, with Mrs. Chapman, set out on a visitation in Saffragam, where travelling in those days was very difficult, from the badness of the roads and rest-houses.

In a letter from Ratnapoora, dated February 11th, 1855, we find :—

"We reached this very lovely place yesterday, after a pretty and *amusing* journey, to one who can rough things a little. We are travelling with the largest cortége that it

has ever been necessary for us to take. We have twelve coolies carrying beds, chairs, a table, cooking things, and provisions, three riding horses, and a hired 'bandy,' very useful when the sun gets high. We passed the second night in a small native building, one room without window or furniture, where we put up our travelling beds. Close by was a large open shed, where our dinner was cooked, and the pots and kettles were turned out to make room for the horses when they arrived."

"There is a little chapel here (built by Mr. Mitford, Archdeacon Bailey's son-in-law), in which a Confirmation was held this morning. Service is read in English and Singhalese every Sunday by a Catechist, there being no means of support for a clergyman at present."

The Bishop remained over Sunday for the celebration of Holy Communion, returning to Colombo to prepare for a voyage round the island, intending to visit all the coast stations before going to the hill country. He wrote of this proposed voyage:—

"The approaching pearl fishery (quite an event in the colony) may render it difficult to get a good vessel, but with palanquins it may be possible to sleep and live on deck during the voyage. March is the only month when the winds will admit of the entire circuit being made, as we have now no steam-boat belonging to the colony."

A small native vessel was chartered, and the northward voyage began early in March. The Jaffna Missionaries having begged the Bishop to defer his visit to them, on account of the small-pox and cholera which at that time

were raging there, he made no delay in the north, and wrote from Trincomalie :—

“ Our voyage was on the whole enjoyable, though the *Rangoon* is very small, only forty-eight tons ; but the weather being delightfully fine, we spent both night and day on deck, having the poop entirely to ourselves, and each a palanquin to sleep in. The breezes were fresh and agreeable, though adverse, which made our voyage to Point Pedro rather slow. We ran down the east coast to this place in two days. Our goat and her offspring alone suffered, and were more glad to get on shore than ourselves. We anchored in this magnificent harbour on the 14th, after eight days’ voyaging. . . . I had a Portuguese Confirmation on Saturday, and an English one on Sunday. . . .

“ We sail very early to-morrow for Batticoola, which we hope to reach in two days, and spending Sunday there, to get home, if our course is blessed as hitherto, before Holy Week. Much sickness prevails there unhappily, especially small-pox, which will mar my visit in some degree, the poor people are all so frightened. We cannot go round the island, as I had intended, as the currents of the Bay are too strong for our small vessel, unless with very favourable winds, for which at this season we dare not hope. We must retrace our steps therefore, and pass by the coast of India again, through the Paumben passage. We shall pass near the pearl fishery, which is now going on very successfully, the first for nearly twenty years. The Government expect to make £50,000 or 60,000.

“ I have just received a most unexpected summons to

Calcutta in October next from the Metropolitan, for the Consecration of the Bishop of Borneo (designate), Dr. Macdougall."

The return voyage was however in many ways disastrous. Contrary winds kept the ill-found and ill-managed little vessel beating about day after day, for the most part in sight of land.

The Bishop was prostrated by a serious attack of fever and dysentery; provisions fell short; the goat, on whose milk the invalid depended for support, sickened and died; and instead of returning to Colombo for Holy Week, this anxious voyage lasted till close upon Easter; but with feelings of profound thankfulness they found themselves able to land at Colombo just before Easter Day; and the Bishop rallied sufficiently to go to the Cathedral for one of the Easter services. The effort, however, was too much for his powers; he fainted during the service, and a serious relapse followed, which resulted in his being peremptorily ordered by his medical advisers to take a lengthened rest in England.

Happily, as we have seen, the Diocese was in a more peaceful condition than usual, and the College well at work under its energetic head; so the Bishop could leave all without any pressing anxiety, and embarked at Galle early in May. The sea air and complete rest were so beneficial to his health, that he was able to enter with enjoyment into the interests of the journey through Egypt, and the delays at Cairo and Alexandria; and by the time of arriving at Southampton he had almost regained his usual health.

After spending a short time with his family, from whom for so many years he had been separated, the Bishop felt himself able to visit his old parish and friends in Essex ; but exposure to damp in that agueish climate, brought on a return of fever, and in August he reported himself as being little better than when he left Ceylon, and as being warned against all further exertion of mind or body for some months. All the sermons and meetings which he had been pressed to undertake, had therefore to be given up, and not till he had been invigorated by the bracing air of Malvern, and afterwards of Brighton, could he begin any steady work for his own Diocese, or for the S.P.G., although he was anxious to do all in his power to assist the Society, which had responded so constantly and so liberally, whenever he had made applications for the strengthening of old missions, or for the commencement of new undertakings.

CHAPTER X.

1856—1859.

WORK IN ENGLAND FOR DIOCESE—DEATH OF THE BISHOP'S SON—RETURN
TO CEYLON—DIVINITY STUDENTS.

IN January, 1856, in conjunction with his brother-in-law and faithful helper, the Rev. Edward Coleridge, the Bishop put forth an appeal for help, first for the foundation of Divinity Studentships in close connection with the College, and secondly for the commencement of a high-class Girls' School, which had long been in his mind, as appears from some of the earliest letters and journals.

Mrs. Chapman had always taken a practical interest in the vernacular schools for girls, and regularly visited those in the neighbourhood of Slave Island first, and afterwards at Mutwal, and often lamented that the good education given to the little girls of low caste, was denied to those of higher degree.

The education so eagerly sought for their sons by the Singhalese, was in those days thought quite unnecessary and even undesirable for their daughters, and in the first girls' schools established by the American and Church Missionary Societies, only bribes would induce the people to send their girls to school at all. But as years went on, the prejudices of custom and caste began to lose their

strength, and before Mrs. Chapman left Ceylon in 1855, she had ascertained from the Rev. Samuel Dias, the Bishop's trusted adviser in all matters concerning the Singhalese people, that the time had at last come, when the school for which she had so long been hoping, would be acceptable and even welcome to the higher classes of both Singhalese and Tamils, although they would not be willing to pay more than a small fee. . . .

“Hartley Wespall, January 1st, 1856.

“My dear Coleridge,

“Our work has advanced so satisfactorily since the institution of the College in Colombo, (which at the late Michaelmas Examination numbered above 150 Students, almost all of the different native races of Ceylon,) that it has become the most prominent and important agent in the work of the Church within my Diocese. We feel now therefore fully authorised to add to it that which was originally intended to be its crowning feature—a Theological Institution for the due training and instruction of a *Native Ministry*—as affording, under God, the best, if not the only element of *permanence*, in a Native Church within the Tropics.

“The truth of this position has become more and more evident. Our past losses and renewed disappointments accumulate additional proof. The Church will only root itself in the heart of the Eastern nations, through a Ministry of *their own* race and language. We cannot hope to Christianize them before we instruct them. The mass of the people can only be instructed through their own language; and the different languages of Ceylon can

be mastered sufficiently for this purpose by very few Europeans.

“The great want therefore of a native agency necessitates the establishment of an institution for their special discipline and education. This is the object for which I now ask your help; and I would urge you, if I may, to appeal in my behalf, to all to whom the work of the Church in distant lands and among an unconverted people is the subject, as it is to many, of deep interest. The promise of success in that work is really great among them, from their confidence in the teaching of the Church, and their preference of our schools to all others, wherever we have been able to plant them; especially of this very Collegiate Institution at Colombo. It is therefore *no mere experiment* for which I now ask your aid, and that of all Churchmen within your reach or influence. Our present Institution is not only in full work, but, for the general purposes of education, almost self-supporting. It has secured the good-will of all ranks and races in the Colony. In five years it has won its way through difficulties and hindrances which no longer obstruct its course, or mar its usefulness. One only addition it now requires to complete its work for the Church—its Theological Institution—in which the best of its students may be reared for the special service of the Church, as a home-born and devoted Ministry, under the direct control and supervision of the Bishop, and in connection with the Cathedral of the Diocese.

“For this purpose either Donations, or Subscriptions *for three or five years*, will be gladly welcomed. By the latter period it will, I trust, have so established itself, as

to become, like the other branch of the Institution, in great measure self-supporting.

“ The second work for which I must importune you, is hardly second in importance for the benefit both of the Church and people, though of humbler pretension—that, I mean, of *female education*—which, by some almost inexplicable oversight, has been hitherto most sadly neglected. In this great field of labour almost *everything* has to be done, and therefore we need both prompt and very large assistance. I cannot well overrate its pressing exigency, either for the social elevation of the native race, or its importance for the diffusion of Christian truth; inasmuch as it is over the female mind that superstition still holds most powerful sway. The growing desire, too, which has lately begun to shew itself among the higher classes of Singhalese parents, for the Christian education of their daughters, is a new feature of national improvement, and one really of very cheering hope. I am fully persuaded that, under the direction of their own Clergy, and those English Ladies who are known to them and have their confidence, a work of real improvement and lasting good would be effected among them. For this too I ask your earnest help; and may God speed your good effort in our cause.

“ I remain, my dear Coleridge,

“ Yours affectionately,

“ J. COLOMBO.”

“ Hartley, January 1st, 1856.

“ My dear Brother,

“ I am glad to find the Bishop has not forgotten

the claims of the female part of the community in Ceylon, in his appeal to you in behalf of the Theological branch of his College. Indeed the efficiency of the part of the Institution already at work, only makes the want of female education more apparent.

“ You can hardly conceive the difference which now exists between the minds of the youths who are receiving a Christian and liberal education, and those of the female members of their families. Whilst some of the young men are enlightened Christians and regular Communicants, their mothers and sisters are secretly making offerings to Buddhist temples, through the priests, and what is worse, if possible, in the habit of resorting to devil ceremonies and incantations, in cases of sickness, which seem beyond the reach of their native medicines.

“ They associate so little with the male members of their families, that *their* higher degree of civilization has no influence upon them. English ladies occasionally pay them visits of ceremony, when notice is expected beforehand, that the native lady's toilette may be made in all its grandeur. After a few attempts at conversation through an interpreter, both sit in silence, the Singhalese woman wondering that her visitor is not dressed in rich silks, and covered with jewels, as she is herself.

“ The feeling of Caste as well as of Buddhistic influence, which is fast dying away amongst the men, has been kept up in great strictness by the women ; so much so, that on my enquiring some years ago when a school for the daughters of Modeliars was proposed in Colombo, what their parents would wish them to learn beyond reading and writing English, an intelligent native, himself most

anxious for female education, said, 'You will not be asked what you mean to teach the girls, but *how* and *by whom* they are to sit in the School-rooms.' Now, the change in the native mind respecting education is so great, that the same person advises me to take no notice of Caste, but admit girls of all races and classes, whose parents are willing to pay the appointed fee.

"But as this fee must be small, until female education becomes thoroughly appreciated, I must ask you to do what you can in persuading your friends to contribute towards my proposed School. The Headmen or Chiefs will, we believe, provide us with houses in the parts of towns and districts inhabited by Singhalese families; but, for the superior kind of schools, governesses from England will be required, to act under the superintendence of the Clergy and ladies who have the confidence of the native races, and who from longer residence in the country know something of the feeling and habits of the people.

"Though I have written this with reference only to the higher classes, to show you the inequality between the College students and their female relations, I am not less anxious for the education of the lower orders, and would establish schools for girls in all parts of the Island, where there are Clergy to superintend, and European ladies, in whom we have confidence, to visit them.

"The result of education, as far as it has been tried amongst the Singhalese women, is most satisfactory; they are not only very intelligent, and anxious for information, but there is the most marked difference in native families, where the wife has received Christian education in her childhood; in which case she is treated as the companion

of her husband, instead of the degraded slave the *heathen* wife and mother invariably is, the victim of superstition, and of the rapacity of Buddhist priests. When educated herself, she is anxious her children should have the same advantages, and her whole household becomes Christian, not only in name, but in practice.

“I am quite sure you will do all you can to assist us in our attempt to raise these poor women from their present state of moral degradation and servile obedience to their heathen priests.

“Believe me ever,

“Affectionately yours,

“FRANCES CHAPMAN.”

The double appeal met with a very encouraging answer. The Bishop wrote soon afterwards to the Rev. F. Bennett:—

“The generous support of our native studentships is very encouraging. It is a work that has more seeds of *permanence* for our Church in it, I humbly think, than anything yet undertaken in the East, not excepting Bishop’s College, Calcutta, which depends still, and must continue to depend, on this country for its support, and even existence from year to year. Assistance either by donation or subscription for five or even three years, would fix us on such a basis that we should then be able to stand alone. Since I was with you my letters mention 153 being in the Michaelmas examination. I might have the *pick* of these at once, on my return, to fill the Divinity Studentships.”

“Accept the sincere thanks of my Diocese, as well as myself, for your earnest work in our behalf. A native ministry is the real hope of the Eastern Church.”

The severity of the winter's cold, which tried the Bishop very much after his ten years' sojourn in so relaxing a climate as Ceylon, prevented his responding to the many applications to him to preach and speak for the Missionary cause; but he wrote from Bath, in February:—

“The weather is as inclement as it well can be, and nothing short of the S.P.G. sermon would take me out. My good and kind host, Mr. Markland, whose praise is in every Colonial Church, will take care that I am as little exposed as possible to it.”

And again to the same friend in March:—

“We have raised about £600 under the printed circular, and I am at work every Sunday for the cause; but wherever I go, the Nightingale Fund, with its engrossing subjects of more direct interest, crosses my path. My wife has also collected about £200 for her good work, besides annual subscriptions to the amount of £50.

“Our accounts from Ceylon, just received, are most satisfactory. The old Metropolitan* has visited Colombo and the College, and writes with *glowing* approval of all he saw:—‘I could hardly,’ he says, ‘believe my eyes. The Cathedral, College, School, etc., all are perfect—all are models.’ I did not expect the full and unreserved approval he has so frankly given, knowing the whispers that had reached him; but with all his crotchets he has a candid mind. He examined 170 of our assembled students.”

In May the Bishop went to Cambridge to preach the

* Bishop Wilson, of Calcutta.

Ramsden sermon, and as the time for his return to Ceylon drew near, engagements thickened upon him. He preached at the anniversary celebrations at S. Augustine's, Canterbury, and the Cuddesdon College, and every Sunday he was pleading for his Missionary College, so that he was able to write at the end of July:—"We have secured two 'Eton' studentships, and one 'Essex.'"

A short interval was snatched before the proposed embarkation in September for a hurried visit to Yorkshire, where Mr. and Mrs. Cyril Wood had recently settled, the living of Attwick, near Hull, having been offered to Mr. Wood by the Lord Chancellor. But a heavy trial was at hand, and the Bishop and Mrs. Chapman were called back to Hampshire, by the tidings of the serious illness of their only son, which after about a fortnight of fluctuating hopes and fears, ended in his being taken to his rest on September 13th.

Always of delicate constitution, his health had failed at Eton, and the Bishop had placed him at Radley, in the hope that the quieter life and more individual care would be more suitable than the excitements of a large public school. And so it proved; but he could not rally from an attack of typhoid fever, and his father wrote:—

"Till this morning we cherished a hope that the dear boy would be spared to us. But God has willed it otherwise, and I doubt not, wisely and for the best. He has been removed before the guileless simplicity of his loving and loveable disposition and character, was spoiled by the world in its rough and trying school. In a few short weeks I must have left him practically fatherless, though

not friendless. . . . *Now* I have given him to God, if not voluntarily, I trust unrepiningly. The removal is safe for him; the chastening may be good for us. It is the Lord; He hath done what seemed Him good."

This unexpected sorrow caused a delay in the Bishop's return to his diocese, but on October 20th he embarked with his family, and two young men destined for Church and school work in Colombo. The Bishop wrote from the Mediterranean:—

"We have morning service every day after breakfast, which is really very well attended by fifty or sixty of the passengers. With my own two Divinity students and assistants in the Collegiate School, I can work every day in Greek Testament, and other useful reading, as well as elementary Singhalese, and it serves to beguile the voyage very pleasingly. . . .

"My own course is now, thank God, straight, and should my health be spared, I may be enabled to work for a few years more; but if not, I shall not continue to hold an office, for the duties of which I may be unequal. Retirement and seclusion will be preferable to ineffective authority in so responsible a position. You shall hear an account of the College and its wants soon after our arrival."

The ship was as usual at that season crowded by young men going out to India in military or civil capacities; and the Bishop felt an anxious solicitude about them, as he expressed in one of his letters:—"Some of the youths going out as cadets are very young to be thrown on the world without restraint or responsibility or parental guid-

ance." And in his sermons he spoke to them with great earnestness of the dangers and trials before them, greater far than anyone could then anticipate, for within a few short months the terrible storm of the Indian mutiny was to burst forth, and many of those then going out in high hopes and full security, are known to have been exposed to all its violence, and some to have lost their lives. The Bishop's earnest words of warning and advice made a lasting impression on some, and a request was made by one young civilian for a copy of one of the sermons.

The *Alma* arrived in safety at Galle before the end of November; and the Bishop found the College and Cathedral work in a very thriving and prosperous condition. The library and lecture room had been built during his absence, in a more ambitious style than the rest of the College buildings; and the Bishop always regretted that it had not been planned after the simple model of the School and College Hall, although, as the centre of the group, a more dignified edifice might by some be thought desirable.

The long-desired Girls' School was also opened soon after Christmas, under the judicious guidance of Mrs. Long, who had had some years' experience in the management of a boarding school for native girls, in the C.M.S. institution at Nellore.

The Bishop wrote in February, 1857, to the Rev. F. Bennett:—

"We had a very pleasing College Confirmation in the Cathedral last Sunday, when between forty and fifty of the native youths under education here were confirmed,

and seemed much impressed by the solemnity. . . . Most of them will receive their first Communion to-morrow. This Collegiate work has in it much that is hopeful and encouraging, and perhaps the very difficulties that surround us throw into it something more of heartiness and faith. We are obliged to double our school buildings, as I found on my return that 200 boys could not be duly instructed in rooms which never contemplated a possible maximum of more than 100; and we have forty resident students, under discipline as well as instruction. I think it is this combination, so new to them, which, under God's blessing, has won the confidence of the native people. The local papers fling stones at us, but we take it all quietly, and our numbers and applications go on increasing. . . .

“Mrs. Chapman opened her high-class female native School on the 1st, and already it is full (25), and applications so numerous rejected, that we must at once look out for more and better accommodation. How great a door will thus be opened to us, if the simple lessons of Christian truth can thus be impressed upon the young hearts of the future mothers of hundreds! The daily attendance of Mrs. C. or one of my daughters has already given a character to the school, quite hopeful for good and permanent results.”

In the early part of 1857 the Bishop made a lengthened visitation of the coffee districts, and wrote from Nuwara Eliya in May:—

“The additional grant of £200 to my Diocese from S.P.G. is most acceptable, and will enable me, I trust, to

open four more stations, using their £50 in each as a lever to lift up the people in them to real exertion and self-sacrifice in their own behalf. I have told them in Pall Mall that the only sound principle here, is to aid, not support Missions. I have traversed in the last two months two of the districts; and in one we have already raised £150 per annum for the maintenance of a clergyman, and nearly £200 towards a little Church. This amount I may possibly get doubled by the Government (who are in good funds and good spirits); and *all through their grant*, which I may be able perhaps to use elsewhere. . . . I ordained the first-fruits of S. Thomas' in Lent, and hope to admit another student on Trinity Sunday to the Diaconate; one a Singhalese and the other a Tamil; both well proved as Catechists for some time."

The terrible tidings of the outbreak at Meerut and Delhi arrived in Ceylon while the Bishop, on his way to Colombo from the hills, was the guest at Kandy of Sir Henry Ward, and he wrote in August (after hearing of the anxieties of Lord Canning, his old Eton pupil):—

"The troubles of India grow worse—thicker and blacker on every side. It is not made half enough of by the English Government. India *may* be lost. It *has* to be reconquered: and to do this England must be awakened. My fear is that, dysentery, cholera and fever will thin the fresh troops awfully. You do not hear of half the truculent savagery of the ruthless fanatics. The Cawnpore massacre has not yet reached you. . . . And yet a British Minister talks in Parliament of wanting an 'emergency.' . . . We are now trembling for Agra, where 3,000 or 4,000 fugitives

from every side are hemmed in. They are said to have provisions, but are beyond the reach of military aid. No troops to send; and those who are coming have to round the Cape. Our own regiment, the 37th, the first that was sent to their help from Ceylon, has been sadly cut up, led into an ambuscade. It is a greater, far greater crisis, than England, it seems, will believe. *We* are, God be praised, as quiet and peaceful and prospering as ever; doing our work with less zeal and thankfulness and faith than we ought, but at work, though too feebly." "Our new buildings are now sufficiently advanced, and the Divinity students (six on the endowment fund) will be admitted after Christmas. . . . Last week I baptized a youth of high native rank, who has been in College for some years, and having reached his full age, expressed an earnest wish to be admitted a member of our Church."

The southern province was visited in 1857, and at the beginning of the next year the Bishop wrote:—

"We have now seven Divinity students and candidates on probation of the three different races. I have left them for my distant work of some months. . . . I have laid down distinctly the work for the Divinity students, specifying the books and subjects in which I shall myself examine them on my return to Colombo (if spared so long) in May or June."

From Nuwara Eliya he made various expeditions to different parts of the hill country and coffee districts. In a letter to Mr. Bennett, in March, he sent an order for the font to be presented to Morottoo church:—

“The first Christian church built by a native Singhalese gentleman, who is anxious to leave an enduring memorial behind him. . . . I prefer giving some one article of furniture for the church, which they would not probably get at all well executed, to a contribution towards the church itself.”

To the same correspondent he wrote again from Galle, in June (whither he had accompanied his second daughter and her invalid husband on their way to England):—

“The post from Colombo has brought me tidings of Mr. Ellis’s arrival in College. I was sorry not to be there to welcome him, but the Warden would introduce him to his colleagues and new work. I trust that he will be able to make himself comfortable in his new quarters, and help the work forward, which now needs all the aid we can obtain.

“Since we commenced our Collegiate work three other institutions have modelled themselves upon our system, and I almost persuade myself that, having thus raised the education of the colony so much, . . . our work is in that respect almost done, and that we may give more of a distinctly religious and missionary character to our own.”

In another letter the Bishop expresses a hope that on Mr. Bamforth’s return from England he might be able to restore something of the tone which had been impressed upon the College by the first Warden, and which, in its prosperity and success as the first School in the island, it appeared to him to have somewhat lost.

In a visitation of the northern province the Bishop

made an official report of the insufficiency of the education provided by Government for the neighbourhood of Jaffna. This raised a storm of contradiction and abuse, and it was not until the Governor himself interfered in the Bishop's behalf that the virulent attacks of the newspapers were silenced. On his return to Colombo, he came to the decision that it would be desirable to discontinue for a time his residence in the rooms which he had reserved for himself in S. Thomas' College, and in October he removed with his family to Elie House.

Although he was able still in fine weather to attend the daily morning service at the Cathedral, the severance from his chief interest, and from the home of the last twelve years, was a very sore trial to the Bishop, independently of the trouble caused him by the dissensions which at that time surrounded him on all sides.

This was probably the most trying and anxious period of his Ceylon life, for at this juncture, when her presence and help seemed to be most needed, Mrs. Chapman's health broke down, and a voyage to England was seen to be inevitable. And in May, 1859, the Bishop sadly wrote from Galle, of the impending "break up of his home—the sorest trial of tropical life."

"There were special circumstances just at present which made her counsel and comfort almost necessary to me, but it has been God's will to separate us again, when we should both most have wished to be together. I do not repine. It is His will Who knows and does what is best for us all; and I am more thankful that she has such a home to go to, than sorrowful that she has been

obliged to leave one which it is not easy to think of as a home at all."

The voyage to England had the desired effect ; but Mrs. Chapman did not regain sufficient strength to return to Ceylon, until after the Bishop had determined upon his resignation of the See.

For fourteen years she had bravely borne her part in the Bishop's labours for Ceylon, by active work in schools, and by kindly hospitality and helpfulness to all. Her knowledge of architecture, and her artistic talent were also turned to good account in the simple plans she supplied for many a little church and school chapel, and as the Bishop said, "She has left the blessed impress of her hand on almost every part of the diocese." Many of her beautiful drawings of the scenery and people have been of great value in England, in illustrating missionary addresses and meetings. But beyond all, her wise counsel and unflinching cheerfulness in times of depression and anxiety were to the Bishop a stay and comfort quite inestimable, and at that critical time, her absence was sorely felt by him, and by others who looked to her for advice and guidance.

CHAPTER XI.

1859—1861.

DIFFICULTIES IN COLLEGE—CONSECRATION OF MOROTTOO AND MATCH
CHURCHES—RESIGNATION OF BISHOP—RETURN TO ENGLAND.



THE College difficulties continued throughout the year, and when the Warden retired from his office, at the beginning of 1860, the Bishop thought it best to discontinue for a time the senior department, and to carry on only the Collegiate School, under Messrs. Dart and Ellis, until a new Head for the Institution could be sent from England, Mr. Bamforth having applied for the appointment to the newly-opened S.P.G. Mission at Buona Vista, near Galle.

The Bishop wrote in February, on his return to residence in the College :—

“A real change of our system will, I think, become necessary, the whole institution having become so secularised, that its primary object is lost sight of. I am almost resolved to restrict the *College* education to the Divinity Students, reserving the *School* alone for general purposes. I see the difficulty and doubt the practicability of combining both in College. Nor is it necessary now for the Colony. They have another College of Government,

affiliated with Calcutta University, which is quite sufficient for the wants of *young Ceylon*, and I shall feel much more satisfied with eight or ten at work really in preparation for the work of God and the Church.

“The Collegiate School might have its eighty or hundred at the work of general education, without in any way interfering with the theological students in College.

“The missionary character of the College must be reclaimed, and for this purpose a head will be required, who is imbued with an earnest spirit of devotion, and singleness of mind. This is of far greater consequence than literary attainments—the influence of character to mould and impress others with devotional feeling, to lift them up in their views, and keep them humble in heart. Every day convinces me more and more of the necessity of a well-trained native ministry, as the best, or only hope for our Church in the East; but unhappily, it convinces me too of the *extreme* caution required in their selection even after their training.

“Some native clergy working with me are exemplary; of sound judgment, active habits and defined principles. Some, on the contrary, I would not on any account advance beyond the Diaconate, sore as the grievance seems to them that I should hesitate to do so.” “The moral qualifications and spiritual devotion to their calling are far more to be considered than intellectual ability and literary attainments. A good knowledge of our language and literature is so apt to lift them above their humble work, that in many cases it amounts to a positive disqualification when you would expect them to be most fitted for it.”

In a letter dated November 15th, 1859, the Bishop had written :—

“ I took Mr. E. out with me last Sunday to a native Confirmation at the principal station of the C.M.S. at Cotta. . . . It was a gratifying service, and very fully attended from all their Missions around. Not less than 134 were confirmed, all Singhalese, and in their own language; and by their orderly and quiet deportment appeared to understand fully, and I hope many of them to feel deeply, the blessing of the rite. Within the last few years this station has assumed a more healthy and promising character, and the prevailing tone and spirit is decidedly good. It is really now a hopeful field, and being five miles away from Colombo, is sufficiently aloof from that intercourse with Europeans, and those of mixed race, which is generally so prejudicial to the native mind. We cannot close our eyes to the generally deteriorating influence which admixture with our trading or planting countrymen produces. . . . There is no doubt that in India, as well as among ourselves, the great marrers of English missionary work are Englishmen themselves, by their habits of life, their conversation, and their bearing towards the people of the country; and it too often happens that the national superiority is most assumed, where it is least evidenced by corresponding action and feeling.”

Although the College troubles were now at an end, other difficulties and disputes arose among the clergy, which sadly tried and harassed the Bishop, who wrote :—

“All this in a heathen country is really paralysing. The Bishop constantly before the public as a litigant, or a persecutor, or a nonentity if he is passive; and the dissenting press chuckling over the divisions of his clergy, and holding up the Church as a byword for Mahometans and Buddhists to scoff at. Nor do I think we are humbled enough by all this. Pray for us, that a spirit of forbearance and of peace may be vouchsafed to us; that we may feel our own most sad shortcomings in the work of our Master. We need the prayer of all for unity, and yet can only offer it ourselves with divided hearts.”

These trials, and the fatigues of the visitations of the north-west province and of Saffragam in 1859, had a marked effect upon the Bishop's powers, and though he recovered in the hills from an attack of fever, which had greatly weakened him, he wrote from Nuwara Eliya in 1860:—

“Age and climate are telling upon me, and almost unfit me for energetic exertion. This should not be; but the effect of a relaxing temperature upon the nervous system seems to be such, that although conscious of it, one cannot resist it.”

And in a letter a few months later:—

“Mine is but the strength of a bruised reed. Increasing feebleness of mind, as well as of body, tells its own tale to myself, and doubtless to others.”

These convictions led the Bishop to send his resignation in 1860 to the Colonial Office, in the hope that he might hear of the appointment of a successor before leaving the

Diocese, as he dreaded a long vacancy of the See, and said that "perhaps a feeble Bishop is as good as a half-crazed Irish Archdeacon." But the months passed on, and no tidings came of any appointment being made. The Archdeacon's malady ended in entire loss of reason, and the Bishop was thus enabled to make arrangements for leaving the Diocese in charge of the Rev. J. Wise as Commissary.

But before his departure, he had the satisfaction of consecrating two new churches, and of seeing the new S.P.G. Mission of Buona Vista, near Galle, established on the foundation of Mrs. Gibson's Orphanage, and at work under the Rev. J. Bamforth. He described it in a letter to Mr. Bennett, as being "in a very good position, with residence and excellent school buildings already provided for twenty Singhalese girls, and funds sufficient to board and teach them. It is, moreover, in a beautiful and healthy and cool situation; . . . in all external circumstances a very desirable position, without any interference from others in missionary work, with a purely Singhalese population to improve and win over to the knowledge of the truth."

One of the two new churches was that of Morottoo, which was consecrated on S. John's Day, 1860, when the village held high festival. The Governor (Sir Charles MacCarthy) and many English visitors from Colombo, besides throngs of natives, heathen as well as Christian, were present to honour the completion of the work of the good old Modeliar de Soysa, to whom an address of thankfulness was presented by the inhabitants after the service. The Cathedral Choir, unaided by any instrument, per-

formed the musical part of the service, and it was throughout a day of joy and thanksgiving.

The church at Matele was also near its completion, and this was consecrated a few weeks later, with many circumstances that were gratifying to the Bishop, who had taken a very warm interest in the arrangements for settling a resident clergyman in that important and flourishing district.

A short time before these happy and hopeful celebrations, a great loss had befallen the Bishop and the native Church people of Colombo, in the death of Mrs. Long, "the valued head of our female institution, which had won its way so very satisfactorily into the confidence of the higher classes of native gentry, who will not send their daughters to the promiscuous assemblage of the Government day Schools. I have no one to put in her place, and the whole must drop. . . ."

"The heart of good Mrs. Long was so wholly in her quiet and unpretending work, that she left a legacy of £500 (all she had) for continuing her work after her departure, which I hope to invest here for that purpose. It will realise £30 or £35 annually, and I have written to S.P.G. to urge the new Bishop to bring out a good *Lady School* mistress."

A desire was expressed that the School might be continued as a Day School by the assistant-teacher, with the aid of the Bishop's daughter and others; but the Bishop wisely determined not to run the risk of a failure, and only to re-open it under a permanent and qualified Head.

In the hot season of 1861, the Bishop and his daughter moved to Kandy, where for some weeks he was able to

carry on the services of the Church, during the absence of the Chaplain, the Rev. J. Wise, and after a farewell journey into some of the coffee-planting districts, through the beautiful scenery which he knew and appreciated so thoroughly, he returned to Colombo, to prepare for the resignation of his work, convinced that no successor would be appointed while he was still holding the office.

In one of his last letters from Ceylon the Bishop wrote:—

“If I am able to move about July it will be a real relief to me, for I feel now unfit for work of all kinds, intellectually and physically, and only stay as a stop-gap to shorten the interval of a void Episcopate. My stay has enabled me to put the whole of the College buildings in thorough repair, and to see by a quiet economy that, with a good Warden and a friendly Bishop, it may stand its ground, and work its way very beneficially for the Diocese. At present, being without a Warden, it is maimed of its fairest feature, and I am not equal to it myself, as I find on trial.

“My last public act was probably the ordination of two more native Deacons on Sunday last; both, I trust, earnest, humble-minded men, and competently qualified for the simple peasantry among whom they will labour, after ten or more years of training and probation as Scripture readers in native villages and among purely native people.”

In the last letter from Ceylon which has been preserved we read:—

“I find that as long as I remain there is little hope of

a successor being appointed, and that I am rather a hindrance as long as I remain in the Diocese. . . . Write no more *here*. We shall follow the beckoning hand somewhere, and I never yet have had to choose a home for myself."

The fatigues, and the farewell gatherings and addresses from all classes, and the strong affection expressed by all, made the last few days in Colombo a very trying and exhausting time; and when, on the morning of his departure, after an early service in his Cathedral, which was thronged with sorrowing friends, the native Clergy gathered round him for his last words of farewell and blessing, the Bishop's emotions almost overpowered him.

A short delay at Galle enabled him to see his last work, the Buona Vista Mission and Orphanage, fairly established under the Rev. J. and Mrs. Bamforth, and on that beautiful spot he spent the last evening of his Ceylon life.

He was able to leave the business affairs of the Diocese under the prudent charge of his faithful friend, the Rev. J. Wise, as Commissary; and the Collegiate School he entrusted with confidence to the care of the Revs. J. Dart and W. Ellis, until a new Bishop should appoint a Warden for the senior branch.

He left everything in readiness for his successor, even down to the necessary household furniture, in the part of the College which he had retained for the Bishop's use, whose contribution to the College funds for board and lodging would, he calculated, enable it to pay its way until it could again become self-supporting. One of his successors wrote, some years afterwards:—

“In Ceylon I always felt that every stone I laid must be on the foundations he had set strongly in the soil. . . . I went to the house he had provided and furnished for the Bishop; I was enthroned in the Cathedral his exertions had raised; I was Visitor of the College he had founded, built, and endowed; I ruled by the statutes he had drawn up; and in short, I would say that every substantial possession that the Diocese enjoyed, was the fruit of the love and the work and the prayer of Bishop Chapman.”

He had certainly, as the pioneer Bishop of the Diocese, borne the burden and heat of the day, and it was not wonderful that a physical organisation, never robust or strong, should have given way under the strain of mental harass and bodily exhaustion.

In one of his early letters the Bishop made a pointed allusion to the grant allowed him by Government, for travelling expenses and *charity*. This is the explanation of what was sometimes thought parsimony in his travelling arrangements, which were always of the greatest simplicity, and far below what was considered necessary by most Government officials for comfort and convenience. The Bishop would spend as little as possible on himself, that he might be able to help, as he did with a liberal hand, the struggling Churches and stations which he visited.

Of his privations and discomforts, which must have been especially trying to one of his refined and almost fastidious nature, in those long, lonely rides, through sultry jungles, and burning sands, and poisonous swamps, no one ever heard, except incidentally; nor

of the roofless huts and sheds where he spent many a night, protected only by mosquito curtains, nor of the weary voyages in native ships swarming with rats and cockroaches, hungry enough to attack not only his goods but his person, and often with no other companion than some faithful "Samuel" or "Matthew," of whose devotion and care of their master, in sickness and fatigue, he would often most gratefully tell. The Bishop sometimes seemed unconscious of all the discomfort, so absorbed was his mind in devotion and heavenly contemplation. He had a wonderful memory, which was stored with hymns and psalms and passages of Scripture, and those who were privileged to accompany him in his wanderings, remember how he would at the early start before dawn, set them to chant the morning Psalms, or pass the hours, as he slowly rode along, in repeating to himself some holy words of praise and prayer, pausing from time to time to call his companion's attention to some wondrous natural beauty, or some fine effect of light and shadow, as the rising sun bathed the landscape in a glow of warmth and brilliancy. Truly to the Bishop might Keble's words, so familiar to himself, be applied :—

"There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime ;
Who carry music in their heart
Thro' dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their inmost souls a holy strain repeat."

CHAPTER XII.

1861—1879.

RETURN TO ENGLAND—ELECTION TO ETON FELLOWSHIP—ACCEPTANCE OF LIVING OF WOOTTON COURTNEY—EPISCOPAL WORK IN DIOCESES OF EXETER AND BATH AND WELLS—FAILURE OF HEALTH—DEATH AND FUNERAL.



THE extreme heat of the voyage, and the journey through Egypt in August, tried the Bishop's enfeebled health very much, and finding that a breakdown of the Southampton steamer would cause a delay at Cairo, he decided on going by the Marseilles route. And the cool breezes of the Mediterranean invigorated him so much, that he was able to visit with great interest the classical Roman remains of Southern France, the amphitheatre and the Maison Carrée at Nismes, and the aqueduct of the Pont du Gard, and to enjoy the sight of Arles and Orange, with their massive ruins.

After a joyful meeting with his wife and children at Dover, and a short stay with the assembled family party at the hospitable home at Hartley, the Bishop repaired to Malvern, the air of which had been so beneficial to him six years before.

The winter was spent in London, where, his health being wonderfully restored, he preached frequent sermons for the S.P.G., and interested himself much in the work

of the Poor Clergy Relief Society, and that of the Clergy Orphan Corporation.

As soon as the report of Bishop Claughton's appointment to Colombo was confirmed, he paid a visit to Kidderminster, of which the Rev. T. L. Claughton* was then Vicar, to give information and counsel about the Colombo Diocese.

At the beginning of 1862, on the death of Dr. Hawtrey, the Provostship of Eton became vacant, and the Fellows, with whom the appointment would have rested, should no nomination be made by the Crown, had unanimously agreed to offer it to Bishop Chapman—but at the last moment a message from Windsor arrived, conferring the Provostship on the Headmaster, Dr. Goodford.

The Bishop did not much regret that this prominent position had been given to another, and gladly consented to stand for a fellowship of the College which became vacant on the death of the Rev. C. Luxmoore.

To this he was appointed, and in the summer of 1862 he took possession of the residence in Eton Cloisters, which he retained till the end of his life.

The return to the scene of his early life and work was at first a great satisfaction to him; but it was a time of great change at Eton—the Public Schools' Commission had been held, and the governing body was beginning its sweeping revolution of the whole system, in which the Bishop had been brought up. Of his old friends few were left, and altogether it seemed to him a new world; and although he fully appreciated the frequent services, and made most excellent use of the opportunities he had of

* Afterwards Bishop of St. Alban's.

preaching in the College Chapel to the vast congregation of boys, to whom he addressed some of his most weighty and striking sermons, he felt that when a College living in Somersetshire, of small value compared with many Eton livings, fell to his choice, that was the sphere in which the work and influence of his remaining years would be most congenially carried on.

So, in the spring of 1864, the Bishop became Rector of Wootton Courtney, a secluded village in one of the loveliest vales of Somerset, and there, among a simple, grateful peasantry, he made his last English home.

But scarcely had the Bishop and Mrs. Chapman taken possession of that "fair ground" and "goodly heritage," when the heaviest sorrow of their life was, by God's mysterious dispensation, to fall upon them, in the death, after only a few hours' illness, of their only unmarried daughter, the youngest and most gifted of their family, the joy and comfort of their home.

A few months later they journeyed northwards, to pay their first visit to their eldest daughter in Cheshire, and on the return to Somerset the Bishop wrote to her:—

"The foliage here is still cheerful, and the mornings bright; but a gleam of joy has passed away from this home, not again to return to it, nor will the mere recollection of what *was* so bright dispel the overhanging cloud. But it is good to be made to feel, bound as we are to this earth by

'Loved and loving ties,
How every sorrow cuts a string,
And urges us to rise.'

May it be so more and more every day!"

A long visit from their second daughter, Mrs. Milman, and her children, brought an element of cheerfulness again to the sorrowing parents; and in his grandchildren's pleasures and welfare the Bishop took the warmest interest.

The restoration of the fine old Church, which he at once undertook, was a source of great interest during the years 1865 and 1866.

During the first few years of his residence in Somersetshire, the Bishop was called upon to do a large amount of work in the neighbouring Diocese of Exeter, for the aged Bishop Philpotts, who was extremely desirous that he should be appointed Suffragan Bishop. To this end he offered him the living of Kenwyn, which he could hold and at the same time perform Episcopal duties in Cornwall; but Bishop Chapman declined this offer, as well as that of the Deanery of Exeter, which Bishop Philpotts at another time would have obtained for him, had he given his consent.

But although willing to take Confirmation tours when desired, Bishop Chapman did not feel equal to take the whole responsibility of such a Diocese upon himself; and when, in 1868, he was asked by his own Diocesan, the Bishop of Bath and Wells, to take temporary charge of that Diocese, and reside at Wells until his resignation could be carried into effect, it was with great reluctance that he left his quiet home and parish in the care of his excellent Curate, and entered upon the anxious charge of an English Diocese.

In 1867, Bishop Chapman took part, and was deeply interested in the first Lambeth Conference, where he had

the opportunity of meeting his brother Bishops from all parts of the world, and especially one from whom he had been separated for so many eventful years, Bishop Selwyn of New Zealand, so soon to become Bishop of Lichfield.

The two years which he spent at Wells, 1868-70, brought him much into contact with the Principal of the Theological College, an institution in which he took a deep interest, and warmly befriended at a time of difficulty and depression which followed the loss of Mr. Pinder. It was with his lively interest and encouragement that the first of the series of triennial festivals was held. He presided and spoke on that occasion, and by his venerable look, and stirring words, it was said in Wells that he had "revived the revered memory of Mr. Pinder, and left another type of saintly character to a younger generation."

In a letter to Mr. Bennett, in 1869, the Bishop thus expressed himself:—

"R. H. is not a little mistaken in imagining that the active duties and responsibilities of this Diocese suit me better than the loved and longed-for seclusion of Wootton Courtenay. As long as they are thrown upon one, one is bound to do one's best to discharge the duties, but the prospect of release, by the Archbishop's proposed legislation for incapacitated Bishops, is far from unwelcome to either of us. A quiet ride over Grabhurst or Dunkerry is far more agreeable than posting over the country, as I am now doing, for Confirmations, always hurried and without that repose, which at three-score years and ten is required, 'to commune with one's own heart,' and *try* to be still."

On the resignation of Lord Auckland and the appointment of his successor, Bishop Chapman thankfully resigned his anxious charge, and returned with great relief to the simple loving people of Wootton, with whom he remained for the rest of his life, excepting during the annual residence at Eton College.

The appointment of his neighbour, Archdeacon Jermyn, then Vicar of Nettlecombe, to the Bishopric of Colombo, on Bishop Piers Claughton's resignation in 1871, was a great satisfaction and interest to him, although he expressed at the time misgivings as to his fitness in point of health, forebodings which were too soon to be verified.

The severe winter and spring of 1873-4 tried Bishop Chapman's powers very much, and a cold caught at a clerical gathering on a snowy day, brought on a dangerous attack of bronchitis and pleurisy, from which he rallied but slowly, and never, in the opinion of his medical attendant, fully recovered, although after a few weeks at Ilfracombe, he was able to return to his parochial work and the duties of his Eton residence, to all appearance as fresh and energetic as before his illness.

In 1876, a lengthened stay in London was necessary on Mrs. Chapman's account, whose failing eyesight had at that time become almost total blindness. The operation for cataract was happily in a great measure successful, and this cause of anxiety and care was partially removed. But no more lengthened journeys were undertaken, and with the exception of visits to the Palace at Chichester, and to the Bishop's aged sisters at Brighton, the annual move to Eton was the only break in the quiet life at Wootton, with its constant simple hospitalities to rela-

tions, friends, and most of all to the parishioners, whose love for their generous Rector deepened as years went on.

A great change had taken place in most of the parishes of the neighbourhood, owing in great measure to the example and influence of the Bishop, seconded by that of his admirable Curate, the Rev. C. Sainsbury, whose whole life, and powers of no common order, were devoted to the welfare of the parish and neighbourhood. An impetus was thus given to the Schools, to Missionary interest, to Temperance work, in all of which at that time Wootton Courtney took the lead. The scheme of the Dunster Cottage Hospital, so liberally aided by the Squire, Mr. Luttrell, and other influential neighbours, was first started by Bishop Chapman, who warmly supported it to the end of his life.

In the spring of 1879 an attack of bronchitis, not severe in itself, but attended with failure of the heart, caused alarm to his family, and throughout the summer the feebleness and exhaustion increased, although he rallied for a while from time to time. Towards the middle of October, however, it became evident that the end was not far off; and on the 18th, although in his study as usual, his mind began to wander—sometimes to his old Diocese, or to former days at Eton or Wells, always returning to his loved parishioners and their needs.

The well-worn Greek Testament, which had been his constant companion for nearly fifty years, was never out of his hands during those last days, and on the evening of Sunday, the 19th, his voice was heard joining, with its wonted fervour, with his daughter's in singing one of his favourite hymns, "Abide with me."

From that time the wandering increased, until the following afternoon, when he joined in the prayers said by Mr. Sainsbury, and repeated in a firm voice the greater part of the hymn, "Rock of Ages." After speaking in words of love and blessing of all his children and grandchildren, he composed himself to sleep, and without any apparent return of consciousness, a little before midnight the spirit passed away.

The funeral in the beautiful churchyard, the following week, was a very striking sight—the procession led by the surpliced band of clergy, who had gathered together from the neighbouring parishes far and near; the grief-stricken assemblage of friends and parishioners, who crowded the Church and churchyard; the moss and fern-lined grave, and the bright autumn tints lighted up by the October sun; all combined to make it a scene of peace and hope, and truly Christian sorrow.

On the following Sunday, the Rector of Dunster spoke earnestly to the Wootton people, of the friend and Pastor whom they had lost, dwelling especially on the humility of his character, and his sympathy for all in need of help.

"You and I," were his words, "do not know all he had done before he came to live amongst you; for he never spoke of his doings. . . . Now that he has gone to his reward, we shall, perhaps, learn what has not been made public before—how much he did at Eton, in early days, and in Ceylon, when he was Bishop there. And so, if you are ever inclined to think highly of yourselves, to seek your own praise, think of him who having tried to do his duty from his youth up, with all his heart and strength,

was content to leave the recognition of his doings to the Master for whom he did them."

This special characteristic was also touched upon by Bishop Copleston in the beautiful and appreciative sermon preached in Colombo Cathedral, when the tidings was made known in Ceylon. The "Porlock Vale" Magazine for November contained the following notice:—

"Wootton Courtney has lost the best and kindest of Rectors. All in the Vale will ever remember his goodness; always cheerful, always ready to help in every good work, he was like an Apostle to us; coming among us, when his strength permitted, cheering us, giving us good counsel, encouraging us on our way. We cannot yet realize our loss." After describing the funeral, the notice concludes with the words, "And so we bade farewell for this life, to the staunch and true servant who has been called to the 'noble army' that 'stand before the Throne in robes of white arrayed.'"

Many charitable institutions, especially those for the help of the clergy and their children, felt the loss of the liberal hand and the warm sympathy, and it was not till after it was gone, that the extent of the help he had given was realised; for he had ever followed the precept, "Let not thy left hand know what thy right hand doeth."

The following lines, by his friend and neighbour, the Rector of Winsford, are a faithful expression of the affection felt for his memory, as a Scholar, teacher, friend, and Pastor.

In Memoriam, J. Chapman, Episcopi.

Occidit heu ! annis et plenus honore Sacerdos :
Flebilis heu ! multis occidit ille bonis.
Exequias hodie lugentes imus amici ;
Fert desiderii funebre munus amor.
Illius interitum viduæ flent pauper et orbis,
Et si quem gravius cura dolorque premunt.
Integra cui pietas, cui virtus, vitaque simplex
Conscia cui recti mens, sine fraude fides.
Gratia (nam meminisse juvat) quæ fronte nitebat !
Arridentis erat quantus in ore decor !
Ingenium pueri ac studium sua fovit Etona,
Eduxit juvenem dia Camena sinu.
Maturum Christo sacravit Episcopus ævum ;
Et tulit Eoum trans mare signa Crucis.
Emeritus tandem longisque laboribus æger
Otia quæsierat debita rure senex.
Quid querimur ? Vitæ terrestria vincula rupit,
Lætior ætherias gaudet adire plagas.
Pastorum Pastor sibi Maximus Ipse vocavit,
Et voluit sanctis adnumerare suis.
Nectite funercum—filices et lilia—sertum,
Et seras, pueri, fundite dona rosas.
Innocuum est Mortis vulnus, nec triste Sepulchrum
Luce salutiferâ cui modo Christus adest.
Christus adest nostro : victricia tempora cinget,
Ornabit niveâ veste, lyramque dabit.
Care vale ! cessent luctus et nœnia tristis,
Cura Dei vivis : spes tibi certa : Vale !

October 27th, 1879.

W. P. A.

TRANSLATION.

His sun has set, alas ! a Priest of honour full and years ;
 Has set, alas ! 'mid tender dew of many good men's tears.
 To-day his friends the latest meed pay, in no hopeless gloom,
 And Love brings, as its gift, Regret to lay upon his tomb.
 But other mourners weep for him,—the Widow and the Poor,
 The Fatherless, the weary, and the worn with care and stoure :
 Whom full-orbed Piety adorned, Virtue, and guileless days,
 A conscience vacant of offence ; faith's never sullied praise.
 What grace, (we love to call it back,) lit up the kindly brow,
 How radiant was the smile that warmed his Winter with its glow !
 Eton, the talent and the toil, knew, of her foster child ;
 Camena nursed him at her breast, and on his promise smiled :
 As Bishop his now ripened age to Christ he singly gave,
 And bore the Banner of the Cross over the Eastern wave ;
 At length, with years of labour worn, and faint with care and moil,
 Rest merited the Veteran sought, in simpler fields of toil.
 Why should we weep ? Who would hold back, with chains of
 earthly love,
 Th' exulting soul from "waters still" and "pastures green" above ?
 The shepherd, the Chief Shepherd calls, to follow where He wends,
 Made of the number of His Saints, and whom He calls "His
 friends."
 Bring lilies with full hands ; bring ferns ; a funeral garland weave ;
 Seek where late roses linger, youths, and scatter o'er his grave !
 The sting from death is plucked, the grave foregoes its victory,
 For whom, with healing on His wings, the SUN has risen on high.
 On him we love He shines : his Lord shall bind his victor brow,
 And gift him with a harp of gold, and whiter robes than snow.
 Farewell, O friend ! for thee no Dirge but Anthems high should
 swell ;
 God's charge ; in sure and certain hope thou sleepest ;—Fare thee
 well !

I. R. V.

October 27th, 1879.

Appendix.

PRIMARY CHARGE—EXTRACTS.

1847.

MY REV. BRETHREN,

If the ordinary meetings of a Bishop and his Clergy, in the more favoured portions of the Church's heritage, are fraught with feelings of deep and solemn interest to all engaged in them, far more must it be to us, in this our first Synodical assemblage, since the elevation of our own Branch of it into an integral portion of Christ's Body, complete in its ecclesiastical organisation, and in all its spiritual functions. . . .

Called by the venerable head of our Church in England, from a Parochial to the Episcopal charge, it was not for me, unworthy as I felt myself, to hesitate in obeying the call. As I sought it not, neither could I shrink from it—in humble trust that He, Whose way was made so plain before me, Whose will I hoped to follow, would vouchsafe both strength and grace sufficient for His work.

From the first day on which I was permitted, by God's blessing, to take up my residence amongst you, it was my earnest desire to visit every occupied station in the Diocese (far between as they are) before I summoned you together: not only that I might have the happiness of becoming personally acquainted with each of my Clergy in his own immediate sphere of responsible labour, but also that I might avail myself of his aid and experience in

probing thoroughly the spiritual destitution of each district, and in testing the degree of willingness on the part of the laity to co-operate with us in the work of our Heavenly Master, for the good of all around.

This, by the blessing of God on my journeyings, both by sea and land, in the past year, with the welcome aid of many friends, I have been enabled gladly and thankfully to accomplish.

At the opening of this our second year, I rejoice to assemble you around me. I should have rejoiced still more if we had met for our primary visitation in the future Cathedral of the Diocese; but with that decision circumstances have interfered. I pray God that our meeting this day may be for an abiding blessing on our labours—not less than for an increase of mutual confidence and love among ourselves. . . .

The season of Visitation, my Rev. Brethren, must always be one of deep and heart-searching inquiry for every steward of the mysteries of Christ, into his own life and teaching, into his spiritual advancement or decline—for it must be one or the other to all—a progress either of growth or decay. That enquiry must embrace what we are as Christian ministers, as well as Christian men: not merely as followers, but as ambassadors of Christ; whether, as we solemnly pledged ourselves before God and man to do, we have striven in very deed and truth, to make ourselves “wholesome examples to the flock of Christ,” and to “have always printed in our remembrance how great a treasure is committed to our charge.” It is a season, therefore, of earnest prayer for ourselves, of renewed intercession for others; reminding us all, by our ministerial accountableness in visitation, of our far more awful responsibility in judgment; when of those, whom God may have given us, we must render account, how few we have lost or gained, how many, through our own devotedness of life and faith, or the want of it, may have fallen or been saved.

The first subject to which I advert is one of congratulation to us all: the commencement, completion, and consecration, in this first year of the Episcopate, of the first English Church, built in this the chief residence of the British in our island. I hail it as a special subject of rejoicing to ourselves, whose work, however, and chief praise it must always be to build up the spiritual fabric "not made with hands," in the hearts of living men. . . . Within a few days of the consecration of one Church, the foundation was prepared for another. The year which opened with so solemn and glad an offering to God's glory at Colombo, will not, I hope, close without witnessing the congregation of faithful worshippers assembled in His own consecrated House at Nuwara Ellia. Nor may mention be omitted of the larger work at Kandy, now well-advanced towards completion.

The material fabric, however, is not the only one, which in the past year it has been our happiness to build up. The ministrations of our Church have been extended far and wide; and, God be thanked, wherever they have been brought in faith, they have been welcomed in gladness. Witnesses there are among you to-day, that many a waste has been visited, and many a dry spot refreshed with the waters of everlasting life. By the aid of the Society for the Propagation of the Gospel, a station has been opened at Putlam, embracing both Chilaw to the south and Calpentyne to the north:—The mission at Matura has been extended to Belligamme westward, and eastward to Tangalle and Hambantotte; at each of which places, the glad tidings of great joy are preached, I rejoice to believe, earnestly and faithfully, by those to whom the charge of the missions is confided. In the interior, too, the cords of our Israel have been lengthened, and her stakes, let us hope, strengthened, by the periodical visits of one who was lately among us, an example of self-denying work and travail, through the range of the Kandyan country, extending from Rambodde to Amba-

gamao; a district far too wide for one unaided labourer, however zealous and devoted. The district north of Kandy from Matele to Kornegalle has been visited by another of our body, and that on the eastern coast, including Batticoola and Mulletivo.

It will not, I trust, be much longer a humiliating reproach to us, that after fifty years' tenure, as Englishmen, of so rich and fruitful a land, we have, out of this our capital, only *two* consecrated Churches. In each of the several districts mentioned, subscriptions have been raised, Churches have been proposed, in some are already commenced. . . . Whether we shall be able to maintain our ground, must depend on the amount of assistance rendered by those who have the cause of Christ at heart. I cannot therefore too earnestly commend to your fostering care *both* the Missionary Societies of our Church—her two hands, as it were, for dispensing bounteously the riches of Christ's Gospel to her own neglected children, and to the unenlightened heathen, confided by God's Providence to our charge. . . . Nor may it be forgotten that every one of these good works has received ungrudging aid, from the resources of that other ever-springing well-head of refreshment to the vineyard of Christ in every part of the world—the Society for Promoting Christian Knowledge. To all and to each of them we owe the willing tribute of grateful hearts—thankful for their sympathy, hardly less than their bounty; for their heartening encouragement, as well as their prompt and generous help.

I pass now to the legislative provisions for the Church of late enactment. . . .

The Government has pledged itself to grant from the treasury an equivalent to any sums (within certain limits) raised by subscription from private sources, for the building of churches and parsonages, and the maintenance of clergymen. . . .

Other subjects there are affecting the Church in this colony,

which urgently call for the attention of the Legislature; particularly the awful desecration of the Lord's Day, by an almost unrestricted license of traffic, . . . and everywhere by an entire absence on the part of Mahometans and unconverted natives, of all regard for the Christian faith of their rulers. For this some legislative remedy is pressingly required; for the existing state also of the marriage law, which, as affecting native Christians, is very unsatisfactory, and the law of registration hardly less so; and the connection of our Christian Government, however indirectly, with the prevailing superstitions of Buddhism. . . .

The less the differences among Christians are forced upon the notice of the heathen the better. They are quick and shrewd observers, and subtle reasoners in their own cause. Few hindrances to the spread of the Gospel have exercised a more direct or fatal influence than the divisions of Protestant Christians among themselves. On this point, I repeat what I have often said before: Be not aggressive; assume not the tone or the attitude of antagonism against other Christians. If opposed, leave the reproach and the responsibility of opposition, with its consequences, to your opponents. Neither provoke it, nor be provoked by it. . . .

Of our Missionary work among the heathen I would gladly forbear to speak. It seems to me so immeasurably short of what it ought to be, that my heart almost shrinks from the subject, so great is the disproportion between the means we have at command as Englishmen, and the puny efforts we make as Christians. Even if it be the fact, as some declare, that already Brahma beginneth to bow down, and Buddha to stoop, where is Gideon with his 300 men, ready to strike the blow? We have indeed the lamp of God's Word, we have the sword of the Lord and of His Spirit, but where are the men to raise the shout, where is the faith to smite the foe? If we sow plenteously, plenteously also

shall we reap; but until *bands* of men duly instructed and deeply impressed are sent out among their countrymen, with the trumpet of God's Word in their hands, and the faith of His Son in their hearts, it is in vain to expect that the good fight can be fought, or the victory be won. . . .

And still there are many obstacles which must for a long time operate against our success. The want of a more enlarged education, not in vernacular schools only, but in schools of an elevated tone and character; the lamentable disproportion of female education, looking to the strength of the maternal influence in after life (so peculiarly characteristic of the Singhalese), even in the advanced years of manhood, and capable therefore of the greatest usefulness, if rightly guided; the great deficiency of well-trained teachers, the want of Christian books of every kind in the native language; the merely *nominal* Christianity of so large a portion of those who bear the name of Christ; the prevalence of caste, although of a modified character; all these and other causes, to which it is saddening even to allude—the reckless lives of many Christian professors, whose example the natives have always before them, and the sad divisions among Christian teachers, advocating different systems, and therefore in reality preaching themselves, instead of their Master and Saviour; and the imperfect versions of the Holy Scriptures, conflicting on points and principles which ought to be decided.

The most practical remedies for these discouragements and defects of our position must chiefly be looked for in an education, not only largely extended, but greatly elevated; in the training up among the natives a succession of men qualified by cultivated intelligence, enlarged views, and deeply-rooted principles, to serve God faithfully and ably in His Church. . . .

Our Missionary efforts for evangelizing this whole land can only be of a desultory and unenduring character, till either a new

institution is formed, or that which exists already at Cotta is greatly extended and exalted, for the moral and spiritual, as well as intellectual, training of an educated native ministry. The only temporary expedient which suggests itself, and that rather as palliatory than remedial, is the more careful and systematized instruction of our Catechists and unordained assistants. They are often men of good principles, willing minds, and earnest hearts, but from want of instruction they are too often deficient in that clear and distinctive appreciation of Scriptural truth, which alone can enable them to impart knowledge to others. This may be effected by retaining them, until they are qualified for the higher work of the ministry, under regular weekly instruction, wherever it is practicable, and requiring that the subject prepared by them under direction, for their own improvement, be made the substance of that which they impart to the Catechumens and congregations gathered in the villages or schools. By such a regulation, a single mind may be brought to bear upon a widely extended district, through the instrumentality of subordinate teachers, who will, with God's grace and blessing, be greatly improved, as well by the required preparation and systematic training, as by the continued intercourse with more energetic, more devoted, and more spiritual minds than their own.

I wish that I could speak of the religious education of the colony as satisfactory—but it is, in truth, less so than any other branch of instruction provided for the young. The defect arises from the want of well-trained teachers. . . . The remedy can only be looked for in the better training of masters, now that the Normal School is connected with the Academy, and under the responsible direction of one of our own body. . . .

The extension of Sunday Schools to the widest possible limit, and with the largest practical efficiency, I would earnestly press upon you all. . . . Most pleasing has it been to me in some

instances, to see the adult soldiery thankful to profit by the opportunity thus afforded them for their spiritual improvement. Let me urge you therefore to gather round you all the lay assistance you can associate with you from the members of your congregations, of either sex, assured that every hour spent for the love of Christ, in the gratuitous and faithful teaching of the Sunday School, is treasure laid up in Heaven.

And I would especially urge upon you all the duty of publicly catechising the younger members of your flock—not in the words only, but the meaning of the Catechism. It is a mode primitive in its usage, effective in its result, and instructive even to the Catechist. It is alike beneficial to the teacher and the taught; for to become good teachers, we must ourselves be willing learners. Nor is it, as a mode of *preaching*, less effective in such unlettered congregations as ours often are. . . . As a system therefore both of preaching and teaching, wherever circumstances admit of its application, I earnestly recommend the *catechetical* for more general adoption. . . .

Questions have been often proposed to me on points of discipline and Ecclesiastical censure—the extent to which, and the circumstances under which, it may be authoritatively exercised.

In the existing state of the Church, and the lengthened abeyance practically of all *penal* discipline, every step towards its revival must be taken with very jealous caution; with more than usual misgiving of ourselves, and forbearance towards others. Guidance however has again and again been asked; I feel bound therefore to give it, as far as I can safely or consistently.

Among the native congregations, to which the questions proposed have special reference, it may be resorted to by the missionary clergy, in all cases of open apostasy and relapse into idolatry after Baptism—or of gross and profligate immorality, or on occasion of any wilful outrage on the decencies of Christian society, so that

public scandal is brought upon the Church. When by the administration of Holy Baptism, converts have been admitted to the privilege of a Heavenly birthright, it is most essential that their estimate of its solemn and binding pledges should not be a low one; that they should believe and own themselves "redeemed from *all* iniquity," from the power and practice, not less than the guilt and punishment of sin—that, as a peculiar people, zealous of good works, their "light should shine before men," if they would be "meet partakers of the inheritance of the saints in light." In cases therefore when the language of earnest remonstrance and rebuke has failed, recourse may be had to spiritual discipline in the temporary suspension, not only from Christian Communion, but from all Christian privileges of every kind. And should this fail of producing repentance and amendment of life, or should extreme urgency arise, I should not hesitate to authorise a public sentence of excommunication. But this should never be done without the sanction of the Bishop having been previously obtained.

On the question of withholding the rite of Christian burial from baptised persons, I am of opinion that it should be conceded, wherever violence is not done to the conscience by the concession. Persons are so often brought into the towns for medical aid from the remote districts, of whom the clergyman can know little or nothing, that to withhold Christian burial from them, must sometimes cause the denial of it, to members of our own Church in a more favoured land, who would still have continued in regular Communion with us, if opportunity had been afforded. A question of far more difficulty has reference to those, who professing themselves members of the Church, have lived notoriously immoral lives. In all such cases, the awakening circumstances of a death-bed may make so very great a difference, that *no* general rule *can* be laid down. The gracious and merciful acceptance of the labourer's eleventh hour

of service, and of the penitent thief's last breathing of prayer on the cross, are enough to warn us against judging a fallen brother. Let the hope of charity be ours—the sentence of judgment is for God alone.

But independently of questions such as these, there are many circumstances which I know increase much the difficulties of your ministerial position. The want of any defined limits of your spiritual charge, . . . the comparative estrangement and diminution of the pastoral influence consequent upon this, . . . the great admixture, too, not merely of race and language, but of religious opinions, producing in the minds of many a want of distinctive appreciation of truth. . . . All these and other causes perhaps less visible, give a peculiar character to your ministerial work, and peculiar hindrances to your success. . . . Our work seems isolated, and so do we, and in one sense we are so. But as the work of God's grace is to each an individual operation, we in doing that work, or helping towards it, are fulfilling the one great purpose of our ministerial call—the blessing of our ministerial grace. We are imparting Christ, “the knowledge of God and the wisdom of God,” to every *one* that believeth; not perhaps for whole assembled Churches, but for those chosen ones who by grace *receive* the word they hear, and live by it. Be not then discouraged; not even under the least favourable circumstances of your position. Harsh judgment may be against you; indifference or hard unkindness may try you; evil rumours and slanderous tongues may assail you. They may cut you to the heart's quick; but they will do you good if they humble you, if they make you more watchful over yourselves—more faithful in your Master's work, more forgiving for your Master's sake. *One* there is Who will strengthen the weak hand, and confirm the feeble knee, and comfort the fainting heart. And you will *need* His comfort. In solitude and weariness often—in hunger and thirst, it may be—in

watchings and fastings. Be not downcast; "I am with you," is His blessed promise, "even to the end of the world." A cross we *must* take up. If not, better would it be for us that holy hands had never been laid upon our head! Better would it be that never the words had issued from holy lips, "Receive the Holy Ghost." "Take thou authority in the Church of God." . . .

With the distractions and divisions of other countries or other Churches, even in the land of our fathers' home, we have nothing to do, but to mourn for them. Before and around ourselves, on every side, is a giant evil. What then to us are the controversies of the Christian world, when one vast blank of heathenism is before us—one deep, unfathomable abyss of idolatry, ignorance, and superstition around us? *Our* controversy, *our* strife, must be with Satan, not with each other. To be ministers of peace, we must be men of peace. To become influential, we must be respected and loved; but to be loved by others, we must first exercise love and charity among ourselves. . . . A victory over oneself is better than one in argument, for which even the very struggle is too often prejudicial to both parties, in the loss of the spirit, temper, and mind of Christ.

Words cannot speak stronger on this subject than do the reiterated warnings of S. Paul, in those three epistles which, as the text books for our guidance and the standard of our ministerial duty, should be read over with the Ordination Service by us all once in every month. "Charge them," he enjoins on Timothy, "Charge them before the Lord, that they strive not about words to no profit." Of such he says their word "doth eat as a canker." A controversial spirit is always contagious. It not only, "as a canker," cuts stealthily into the heart of all vital and spiritual Christianity in ourselves, but kindles the evil flame in others. Therefore, says S. Paul, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meek-

ness instructing them that oppose themselves." Such is the only befitting conduct for the guides and teachers of others, who would show themselves "examples to the believers."

Ours, my brethren, being so high and holy a call, is a most solemn and awful accountableness. . . . "It is required in stewards that a man be found faithful." "To whom much is given, of them will be much required." Of them much *is* required even now—nothing less than an entire self-surrender for His sake, Whose servants we are. . . . Self-abandonment is the first element in ministerial usefulness—the chief hope of blessing and success. Self-abandonment in everything; I speak it deliberately—accountable before God for every word I utter for your admonition and guidance; claiming obedience because I am willing to give it; "Our meat is to do the will of Him that sent us." Self-abandonment, therefore, in everything—in our work, in our hearts, in our homes, in our dealings with others, in our bearing and temper to all. . . . No gifts, no attainments, will make up for the want of it.

It is not for us to look for the high things or the smooth things of this world. . . . Whatever then may be the standard of others' duty, *our* standard must not be taken from the world, or the tone of society around us, but from the Word of God, and our own vows—the twofold vow of our Baptism and our Ordination. It is my deep conviction that we so often fall short because we make our standard too low. *In* the world, we are too much *of* it. We adopt its tone, we seek its praise, we are influenced by its opinions and its spirit, we share its feelings and often its strifes, . . . and at last are borne down or swept along by the overwhelming tide of its corruptions.

If then, holiness becometh the Lord's House, much more doth it become His ministers. As the "salt of the earth," we may not "lose our savour." Brought as we are nearest to the throne of God—not like the priests of old, "between the porch and the

altar"—but at the very altar itself—the dispensers of life and blessing to all, what manner of men ought we to be—how earnest not only to “keep that which is committed to our trust,” but to “stir up the gift of God, that is in us,” to “endure all things for the elect’s sake,” to “meditate on the things of God,” to “give ourselves wholly to them,” “that we may both save ourselves and them that hear us,” and having preached to others, may not ourselves “be castaway.”

And as, my Reverend Brethren, our Divine Master washed His disciples’ feet, as He emptied Himself, that He might fill the world and our hearts with an example of ministerial humility, so must we work and pray and strive, to be perfect, even with the same perfection, with which our Master in Heaven is perfect.

“Wherefore, as men of God,” saith the Apostolic Paul, “follow after righteousness, godliness, faith, love, patience, holiness. Fight the good fight of faith, lay hold on eternal life, whereunto ye are also called, and have professed a good profession before many witnesses. I give you charge in the sight of God, that you keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, Who is the blessed and only Potentate, the King of kings, and Lord of lords, to Whom be honour and power everlasting. Amen.”

ADDRESS ON THE OCCASION OF THE LAYING
OF THE CORNER-STONE OF TRINITY
CHURCH, COLOMBO.

1846.

MY CHRISTIAN FRIENDS,

It was yesterday our privilege to lay the first foundation of the *spiritual* building of Christ's Church in this Diocese by the admission of living teachers to its Ministry. It is to-day our happiness to lay the first stone of its material fabric by laying the foundation of this Church in the name of God the Father, God the Son, and God the Holy Ghost.

In this there is ground for thankfulness, that my two earliest public acts should be for the establishment and extension of our Master's Kingdom. I accept it as an earnest of still better things. I rejoice to have found those among you willing of themselves to give to God of their time and substance for His glory, and the good of those around them.

This is the first stone laid of the visible Church of Christ since this island has been made, as an Episcopal Diocese, an integral member of Christ's body, complete in all its parts, and no longer maimed in one of the most important of its functions. I had indeed hoped that the foundation of a Cathedral would have been my first public work.

But since this could not be, it is matter of joy and thankfulness to me, that it has been anticipated by you. It is no disheartening thing to be beaten in the race of our Divine Master—if only we all run, or strive to run, so as “to obtain.” I rejoice therefore to minister for you to-day, and pray God to prosper the work of our hands upon us, that it may be the beginning of more enlarged and energetic work for His honour and glory; that it may be the first

fruits of an abounding harvest for the ingathering of souls into the garner of Heaven, from the thousands of those around who know not the name of Him, by Whom alone they can be saved.

It is true indeed that He for Whom we build is not contained within the narrow bounds of any earthly building. Heaven itself is His throne, the whole earth His footstool. But we know that He is pleased to accept the humble offering of man's devotion, in setting apart from the world and worldly use, places dedicated wholly to prayer and thanksgiving and praise.

May it be so this day! May He accept the dedication of this building to His own especial service! May His presence abide in it! May His ministers who are called to serve here be faithful to Him as their Master, to His service as their work! May the voice of prayer and praise, of intercession and thanksgiving, of penitent confession and pardoning absolution, never be uttered in vain! May the word of Christ's Gospel be preached in faithfulness, be heard and heeded in thankfulness, by all who assemble here! As set upon this hill, may it be in very truth a light to lighten the Gentiles around—a beacon to the mariner, to guide him to the "haven where he would be!"

With temples of idolatry and superstition on every side, of Mahomet not far away, of Vishnu just below, of Buddhism everywhere, let there be no long delay before the Cross of Christ is raised above all, as the symbol of the Christian's faith and hope.

Above all, while we raise the material temple of wood and stone, we should never forget that the true temple of God must be in *our own* hearts, that we ourselves must be in reality what we are by profession, living "temples of the Holy Ghost." It is not the lofty tower or the vaulted roof; it is not transept, nave, nor chancel; it is not the holy font, or holiest altar, but the living and spiritualised hearts of living men, that constitute the real Sanctuary of the living God.

To you who, after so many unavoidable delays, have brought this good work to its present auspicious commencement, the thanks of the Church are due. To one and all of you I thus in public tender them. May your work be as firm and lasting as the granite rock on which it will rest !

I rejoice to be associated with you this day in the work, and I pray God that the best reward of every good work for His service may be yours ;—to witness ere long its completion, and to enjoy the abiding comfort of having given your time and substance for the good of others as well as yourselves, to Him Who will “ not forget your works and labour, that proceedeth of love.”

To all I would say, in conclusion, for the work is yet unfinished, “ Be merciful after your power. If you have much, give plentifully. If you have little, do your diligence gladly to give of that little ; for so will you gather to yourselves a good reward in the day of necessity.”

CONFIRMATION.

DEARLY BELOVED,

The solemn purpose which brings you here to-day is one of more than ordinary interest to you. It cannot but be of greatest importance to your future life.

The grace of God is offered you, opportunity is again given you. The Holy Spirit of God, in your Baptism, delivered you from the power, and cleansed you from the guilt of sin, but it left you still subject to its temptations. You were then, by God’s unspeakable blessing, admitted to a threefold privilege.

1. As members of Christ, you were received into His Church, like Noah into the ark of safety, for deliverance amid the deluge of sin and worldliness on every side.

2. As children of God, you became privileged to go to God Himself, as to a Father, in humble prayer.

3. As inheritors of the Kingdom of Heaven, you were blessed with the promises of the Gospel of Jesus Christ through faith.

When admitted to this threefold privilege, you were pledged also by your sponsors to a threefold promise :—1. To shun what God forbids ; 2. To believe whatever God reveals ; 3. To do whatever God commands. You were pledged to repentance, faith, and obedience. These promises were made for you by others, that the full blessing of salvation might be yours before even you were conscious of it. But now that you are come to years of understanding, the promises must be renewed and confirmed by yourselves.

If you, therefore, in faith do your part, God will assuredly in blessing do His. If you kneel before Him in penitence for the past, He will raise you up in blessing and strength for the future, even in the strength and might of His own Holy Spirit. As the Apostles laid hands on those who had been baptized, and confirmed and blessed them ; so now the Church, by her appointed minister, will lay hands on you, will pray for and confirm you.

As Christ Himself laid hands on those who were brought to Him to bless and strengthen them ; so the Church, by prayer and laying on of hands, will bless and strengthen each one of you. *Some* blessing must have accompanied the solemn act of Christ, an unseen and spiritual blessing. The same blessing He empowered His Apostles to continue. . . .

So we act now. We use in Baptism the same holy words ; we speak in Confirmation the same blessing which the Church by her Apostles has spoken. The words, and the blessing and the Spirit, are of Christ's gift, and not of ours, or of any mere human appointment.

Doubt not, then, but earnestly believe that Christ Himself is

now present with you, to bless you with the same gracious gift of His own Holy Spirit ; not by any *sudden* impulse, or extraordinary gift of languages or of healing, as in early days, but with the strengthening and sanctifying influence of His ever-present grace, and help, and peace, to make and keep you His from day to day, even to the end of life.

As then in Baptism your spiritual life was begun, so in Confirmation and Holy Communion spiritual strength will be continued, renewed, and increased. Draw near, then, now in faith ; kneel in silence and in prayer. Renew, in repentance for all that is past, your own most solemn promise ; and God will renew to you, day by day, His blessed and inward gifts.

So will you alone be kept in a state of growth here, to be raised at last to one of endless glory hereafter.

AFTER CONFIRMATION.

DEARLY BELOVED IN THE LORD,

You have now set your own seal to your solemn promise before God and the Church, and God has set His seal to every blessing of the Gospel of Christ towards you. You are now, therefore, as the Apostle declares, sealed unto the day of redemption by the Holy Spirit of God. The solemn vow of God is upon you, to the end of your life-long trial.

You could not, however, have avoided this promise, had you been absent to-day. The earlier pledge of your infancy at the font would have lain heavy on your soul. For on every baptized Christian the promise remains, whether he is confirmed or not. There are those who forfeit the blessing, but they cannot evade

the binding promise of their Baptism. Each one of you has now, I trust, by the earnest faith and obedience of your own inmost heart, obtained increase of help to enable you to keep that promise.

Cherish that inward help of the Holy Spirit in every way you can;—by daily prayer, by the daily reading of the Holy Bible, by keeping the Sabbath Day holy, (not one part of it only at Church, but all of it at home), by Holy Communion of the Body and Blood of Christ as often as you can; this is to become the food of your inward spirit, as bread is the nourishment of your body;—by frequent, heart-searching self-examination, at certain seasons, as on your birthday, on the anniversary of this your Confirmation, and in preparation for every Communion.

Never be ashamed of the Gospel of Christ. Witness it fearlessly before the world, not by your words so much as by your acts—not in talk, but in life. Pray not only in your chamber by yourselves, but never forsake or neglect the assembly of the Church together for this holy purpose.

God calls you to Himself, remember, every day, by His Spirit, by His Word, by His ministers, by His warnings and providences. He calls you to stand up for the truth amid much both of heathen darkness, and corrupting worldliness on every side. He calls you, especially in this land of idolatry, to fight the good fight of faith against sin, the world, and the devil. He calls you to work out your own salvation; to let your light shine before men, and He promises and will give you help to do this, if you seek it in earnest faith, in the way which He points out, and in this Church will guide you.

He never will leave you to be tempted above that you are able, or without the aid of His Holy Spirit, if you cast all your care and all your prayer in faith on Him.

Hold fast the form of sound words, in your Prayer-book, your Catechism, and your Creeds. Be stedfast, immoveable, always abounding in the work of the Lord. Approve yourselves in all

things the faithful soldiers and servants of Christ, as pledged in your Baptism.

Having been baptized in the faith of Christ, having been confirmed in the grace of the Holy Ghost, you will be established by the strength of God's Word, God's promise, and His gift, you will be saved by the atonement of His only-begotten Son, for "the gift of God is everlasting life, through Jesus Christ our Lord."

And now in the words of Apostolic blessing, "May the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

THANKSGIVING SERVICE AFTER CHOLERA.

1846.

PSALM CXVI. 12, 13.

"What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the Name of the Lord."

WE are assembled together to-day under circumstances of more than common interest. It is of God's mercy alone that we are so assembled;—mercy, which we indeed personally deserved, as little or less than they who have been taken from among us, but which He in His abounding goodness has still extended towards ourselves.

On one occasion, when our blessed Lord, Who went about doing good, had shewn a great mercy to a number of afflicted men, it happened that only one returned to thank Him. "And Jesus said, 'Were there not ten cleansed, but where are the nine?' There are not found that returned to give glory to God, save this stranger." My brethren, at that Holy Table to-day is the test of

our thankfulness,—whether we, like that Samaritan stranger, fall on our knees at His feet giving Him thanks, or whether like the nine, we go our way as they did after being spared and saved, and forget alike the great deliverance in mercy wrought out for us, and the gracious God Who alone has wrought it.

Brethren, since last that Table was spread, the judgments of God have been visibly and awfully amongst us. The angel of death has been here; his arrows have been sharp and swift and sure. Before him the young and the strong and the brave have fallen. . . . “Take ye heed therefore, for ye know not when the time is.” The warning voice of God has spoken this most solemnly and plainly among us of late. But in the midst of judgment He has remembered mercy. The voice of our prayers has been heard; the plague in pity is stayed. Above sixty, who probably were gathered in this very house of God only one short month ago, are now in their graves; some so suddenly stricken, that not a word of prayer could they speak. Their trial is at an end; *their* opportunity is gone; but *ours* remains, still *we* can say, “Now is the accepted time, now is the day of salvation.”

But, brethren, these warnings are too often forgotten. They make no deepened impression on the hearts, they leave no stamp on the lives of those who remain. Let it not now be so with you. Let the fear of death, give place to the fear of God. They who are gone, though dead, yet speak to us with a warning voice that none can mistake, and none ought to forget.

What you have yourselves witnessed of late shews you that when we preach or speak to you of death and the judgment after death, we are not speaking of distant or only *possible* events, but of realities, which you see before you; of which, though full of health and strength to-day, you may yourselves be the victims to-morrow. They teach more powerfully than words can speak, that repentance

is not a thing to be put off to a death-bed ; that *now*, is not only the time of trial, but the day of salvation.

Think not then, that if you go on in sin, in the neglect of God's Word and Sacraments, and turn your back upon His calls to repentance and to salvation, that it will be long before your account may come. Some among you have stood by the bedside of your dying comrades, ministering in kindness and Christian charity to their needs. Judge for yourselves whether such a time is a fit season for repentance ; when racking pains and spasms are torturing the body of the suffering sinner. After such a warning as we have lately had among us, one of two things is certain of the future, that every one of you must become converted to Christ, or hardened in sin. If what you have so lately witnessed does not move you, there is nothing on this side the grave that will.

Two points, therefore, I would earnestly press upon you, for the sake of your undying souls. First, that—as in the mercy of God, when so many have been stricken you have been spared—the life you *owe* to God, you will henceforth *give* to God. So much in thankfulness ; and next in warning, that while time and opportunity are granted (how long none can tell), you will turn at once from sin, will be converted, that you may live. . . . We would plead with you earnestly and affectionately, as men gifted of God with high endowments of reason and conscience, for high and holy ends, not to be the servants of Satan in pleasure and in sin, but rather, as in Baptism you are pledged, to be the faithful soldiers of Christ our Lord ; as men who must prepare to meet your God ; who must watch and pray, that ye enter not into temptation. We would plead with you not to neglect the great salvation offered you, in that Blood of Christ which cleanseth from all sin : in that bread of which whoso eateth hath eternal life. Draw near then now in faith, you that have lately renewed

and been confirmed in the promises of your Baptism, and are now for the first time admitted to the full privileges of your Christian inheritance; and you who, having been rescued from the hand and fear of death, have resolved to give yourselves to God, draw near and take this Holy Sacrament to your comfort.

Remember, all of you, the parting words of Moses to Israel:—
“I call Heaven and earth to witness, that I have set before you life and death, blessing and cursing; therefore choose life, that thou mayest live, and love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him, for He is thy life and the length of thy days.”

TO THE REV. J. F. HASLAM,
 Principal of the Theological Institution
 of the Church Missionary Society
 at Cotta, Ceylon,
 and the other Missionaries of that Society,
 both European and Native ;
 as a tribute of sincere regard, and
 with prayer for an increase of blessing
 from above, on their labours and on
 themselves, "in unity of spirit and in the
 bond of peace," by their affectionate friend and brother,
 J. COLOMBO.

A SERMON

Preached to the Native Congregations of the Ceylon Church Mission, assembled at Cotta, on occasion of the Missionary Jubilee, November 1st, 1848, by JAMES, Bishop of Colombo.

LEVIT. XXV. 10.

"Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof : It shall be a Jubilee unto you."

THE first Jubilee was solemnised by the appointment of God Himself. It was the Pentecostal feast of years for all Israel. It was a feast of united prayer and praise and thanksgiving among a whole nation ;—for redemption from slavery, for the recovery of all forfeited or alienated property :—for mercies not to be numbered, for blessings never to be forgotten. The chosen people of God were its subjects ; the priests of God its heralds ;—the trumpet of the Lord was its signal, the liberty of the Lord its gift. Such also, Brethren, is our Christian Jubilee. The trumpet we would sound is the Gospel of Jesus Christ : the liberty we would proclaim, is the glorious freedom of the children of God—spiritual freedom from the bondage of Satan, and of sin throughout the

world,—the emancipation of millions from the chains of heathenism and idolatry. This day is our Christian Jubilee :—a day of collective thanksgiving in almost every kingdom of the earth ;—a day of united prayer, “from the rising up of the sun, unto the going down of the same.” How sublime is the thought ; how elevating to the mind that strives to lift itself upward to heaven,—to embrace it in all its vastness and its goodness ;—to measure the length and breadth and height and depth of God’s love and mercy in the redemption of man, through the blood of Jesus ! Be it ours then to take up the Psalmist’s song, “This is the day which the Lord hath made ; we will rejoice and be glad in it.” May it, by the grace of the Holy Spirit of God, be so realised to our own hearts ! May this become, by the blessing of the same Holy Spirit, to the world at large, “the acceptable year of the Lord !”—the beginning of enlarged and increased efforts for the extension of *His* kingdom, “Whose we are, and Whom we serve.” Fifty years ago the seed of the Church Missionary Society was first sown :—the smallest of all seeds in its origin, that Society has now become the greatest of trees. Its roots have spread from England to China. Its branches have reached from Canada to Ceylon. A goodly tree, like our own banyan, striking out fresh roots from every branch, it may now be said to overshadow the world ; and the tribes of almost every nation take refuge beneath its shelter. It has planted the Gospel, as the tree of life, in the midst of the earth, (no longer a garden of Paradise), that all “may eat thereof and live.” Its Missions, and Schools, and Churches may now be described, as encircling the globe with a girdle of light and blessing. Not a single hour of this day will pass without the voice of united prayer, and the hymn of collective praise, being offered at the throne of grace,—in the freshness of the morning sacrifice,—with the fragrance of the evening incense. China in the far East will begin the glad song. Before it swells in

fullest strains of noonday gladness, our own sea-girt isle takes up the hymn from North to South, from Nellore to Baddagame. *We* are here assembled, by God's great mercy, to fill the chorus of holy joy ; to pass it on to the plains of India,—from Himalaya to Travancore and Tinnevely. Thence to Africa, both East and West, to England, to America, to New Zealand: every hour of the sun's light, as it traverses the broad heaven this day, will wake the fresh morning hymn in the gladness of Jubilee thanksgiving, till it sets in the far west,—no longer, God be thanked, in the blackness of mental and spiritual darkness, but to wake, we trust, nation after nation to the light, the freedom, the blessing, and the salvation of the Gospel of the crucified Jesus.

And, brethren, if many Christian hearts are so enlarged as to be filled with the Holy Ghost and with faith this day, we shall not want means to occupy many a dark spot around. Truly in every land the "harvest is great ;" many are the "fields already white" for that spiritual harvest ;—still "the labourers are few ;"—much too few. But who can tell what may be the effect of the united prayers of the world this day? Who can tell what Pentecostal outpouring of His Holy Spirit God may have in store, for the glory of His own great Name and the extension of His Church in the world? If the prayers of *one* righteous man avail much, how much more may those of a united Church in every part of the universe—the chosen thousands of God Himself, in the faith of His blessed Gospel,—"knit together in one communion and fellowship in the mystical body of His Son, Christ our Lord." Few of *us* can hope to witness the return of another such Jubilee. Fifty years, though in the sight of God but the twinkling of an eye, is a lengthened span in human life. Before its return we probably shall all be in the grave. We shall have been given "earth to earth, and dust to dust." Our responsibility will be at an end ; our opportunities gone, such as we have to-day : but all our accountableness for

good or for evil will remain. Opportunities made the most of, or altogether lost,—grace improved or neglected,—renewed and repeated calls heeded or disregarded:—all these will remain,—witnesses either for or against our souls;—as the talent hidden in the napkin, or put out to interest;—as the faithful service of devoted followers of Christ, or the hollow pretensions of nominal, but in heart, apostatizing professors. All will remain. To us, therefore, to-day is “the accepted time.” This is the season of judgment, to *prove* and to try us, not less than of Jubilee, to cheer and support us. The trial must precede the triumph.

Many, too, are the encouragements we see around. I speak not now of the multiplied Churches and congregations, and the thousands of faithful worshippers and communicants gathered into the true fold of Christ, in many a distant land. I would rather look nearer our own homes. Look, then, around at this great assemblage to-day, as the witness of the Church's faithfulness, in one small vineyard of our Master's heritage. Estimate the silent good it has done for years, and is still doing in this land,—unseen, it is true, and almost unknown, because unvisited and unpraised. Witness the education given within these honoured walls,—equal in intellectual advancement, superior in domestic and moral and religious discipline, to any afforded in the Island. Witness three of its stations already served by ordained and exemplary native Clergy;—trained, cherished, and sent forth from this fostering nursery of the Native Church of Ceylon. Witness the three new Chapels opened in the course of the present year—each of them to become, we hope, an abiding home of faith, and a shining light of truth, amid the surrounding darkness on every side. The neighbouring villages of Yakbadda and Kalupaluwāwa, and that of Gatambe, near Kandy, are proofs to us Europeans that your minds, my Christian Brethren of this Island, assembled here in thankfulness to-day, are awakened to a deeper and more realised

sense of the blessing of the House of God among you. Words may be wanting to you to express it, but hearts and acts are not. We rejoice to know that many of *you* are willing to give and to spend for the cause of God and of His truth. Before another year has passed, Cotta, we trust, will have its Parochial as well as its Missionary Church among you. Let *this* be the Jubilee offering of your hearts to-day. Let not the sun set without a resolve on the part of every one of you to give something for God's service, and to go on giving every week, till you have each done all you can to build a Church in your own village. It will be a monument of this the Jubilee year for your children and children's children, to look to and thank God for :—a perpetual remembrance of this day of praise and prayer in the Church, which has done what it could, in faithfulness to God, to teach you the unspeakable value of the immortal soul within you, to preach to you "the unsearchable riches of Christ :"—of Christ, "the power of God and the wisdom of God :"—of Christ, "the propitiation for our sins, and not for ours only, but for the sins of the whole world."

Thirty years have passed, since first the Missionaries came amongst you, and till the present year, no Church has been built in any of your villages. Now we can number three; and we rejoice to know that others are in progress, that you are yourselves beginning to be in earnest in the good work. "Let every one of you" therefore, as the Apostle enjoins, "on the first day of the week lay by him in store, as God hath prospered him." It is *our* privilege, as ministering among you far away from our home and kindred, "to sing the Lord's song in a strange land ;" to "preach the Gospel to the poor" in a tongue not our own: but the fruit of that preaching,—the blessing of that Gospel is yours. If it has turned you from bowing down to false deities to the one "living and true God ;"—if it has brought you from the images of wood and clay in the temples around, to the worship in spirit and truth

of the only Saviour and Redeemer of the world ; yours, again I say is the blessing, yours will be the reward :—a crown that will never fade,—a life that will know no end. But remember you must not “halt between two opinions.” As the prophet on Mount Carmel cried aloud to the people, “If the Lord be God, serve Him, but if Baal, then serve him ;” so the blessing and the curse of the God of heaven and earth, of the Saviour of the world, and all that are in the world who believe in Him, are placed before you in this holy place. May every parent among you resolve to-day, with holy Joshua, “as for me and my house, we will serve the Lord.” Then will the living power of God’s truth and the everlasting Gospel of Christ, be seen and felt throughout this dark land. The liberty of redeemed souls will be proclaimed, not as now, in a few favoured spots only, but throughout its wide extent, in every hidden village, on every mountain pass, in every rocky glen :—*Your* light will shine before your fellow country men, and this place, in which we are gathered, as the nursery of a Native Ministry, become the praise and the glory and the blessing of your native land.

And you, whose privilege it has been from earliest childhood to lisp your Saviour’s prayer, in loved and distant homes, under the training of our Scriptural, Apostolical Church,—remember the call of its holy teaching this day both in Collect, and in Creed,—in doctrine and in prayer. *One* is that Church in every part of the world—one in faith, one in hope, one in blessing to all ;—true to her Apostolic origin, true to her Scriptural Creeds and Catechism, and Articles and Sacraments,—true in short to her Bible, as the single groundwork of all her teaching and all her blessing,—true to her only Head, the Author and Finisher of our faith. Most elevating and yet most humbling is the thought, that we shall this day be united with all the holy and pure and devout and good in the faith of Jesus, in every part of the wide

world,—of “every nation and tongue and people and language,” in prayer for the enlargement of our Redeemer’s Kingdom, for the accomplishment of His gracious prophecy still unfulfilled. *We* have been among the first, so far to the East, to raise the glad hymn of praise and Jubilee this holy day. May we like the eastern sages of old, gladly offer too our “gold and frankincense and myrrh.” May we lay at the feet of Christ the best we have to give! When the voice of our evening psalm is hushed, the pealing anthem in many a noble Church of our native land, will swell, in thrilling strains, the solemn notes of praise;—and all we most love and fondly value, will offer up the very same prayers we have offered, and waft their thoughts to usward, in oneness of the heart’s affection, deepened and hallowed by the oneness of our heart’s faith.

Be not afraid then of doing too much to-day or of giving too much to God;—Sanctify this occasion (the *one* occasion of your life for such a call) by an offering worthy of the holy cause which brings you here. Men’s souls are at stake:—God’s work is to be done:—Christ’s Kingdom is to be advanced. “Freely ye have received,” give freely, gladly, thankfully; that as our work is one *with* God and *for* God, so we may ourselves “be of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity,” to the glory of Him, Who redeemed us—“not with gold or silver or corruptible things,” but with His own precious blood on the cross of “suffering for our salvation.” “Inasmuch,” they are His own words, “as ye do it unto one of the least of these My brethren, ye do it unto Me.”

CHURCH MISSIONARY SOCIETY JUBILEE.

ALL SAINTS' DAY, 1848.

ZECH. IV. 6.

“Not by might, nor by power, but by My Spirit, saith the Lord.”

IN the natural and material world, the agency of God's Almighty hand is often visible to the eye, and more often appreciable to the mind of man. In the moral and spiritual world it is far less so. The active agency of the Holy Spirit is unseen; its marvellous power, its inward life, its reality, is discoverable only by the thoughts and words and acts of man—by the fruit it produces in the heart and life. It was that Holy Spirit which, first brooding over the face of the vast deep, brought order and beauty and perfection from the chaotic mass, changed darkness into light, and breathed into the earthy and material frame of man, and man became a living soul. It was the same Holy Spirit Who, under the patriarchal, the Mosaic, and the prophetic dispensations, opened the eyes of men of God, and enabled them by faith to descry and to describe in words of glowing imagery, sometimes of sublimest mystery, the glory of a spiritual kingdom upon earth, which has yet to be fulfilled. It was the same Holy Spirit Who, on the day of Pentecost, endued the Apostles with power before unknown to man, and sent them forth in a strength beyond their own, filled with a Divine energy, both of utterance and action, for the establishment of that spiritual kingdom in the hearts of living men throughout the world.

The last command of our risen Lord, to go and teach all nations, to preach the Gospel to every creature, was renewed on that holy day by the miraculous confirmation of the solemn charge, in the visible effusion of the Holy Ghost and in its marvellous

effects. From that day the holy leaven has been at work, but the lump is only partially leavened. Three-fourths of the human race are still sunk in idolatry. The good seed has indeed been sown ; it has grown into a goodly tree, but only a few from every nation under heaven can yet be said to have taken refuge beneath the hallowed shelter which the Church holds out to all. Its prophetic glory and greatness are yet very far from being fulfilled ; its future universality lives indeed in our hopes, but its present catholicity is little more than a name. . . . Still, faith bids us look upward and go onward. "The promise," it is written in the unfailing Word of God, "the promise is unto you and to your children, and to all that are afar off." In the faith of this promise, we meet together to-day in this House of God for thanksgiving, for humiliation ; for prayer in both.

Honoured as an instrument of God for His great work of blessing and salvation to the whole world, the Church Missionary Society has invited our assemblage to-day in faith and prayer, to commemorate the fiftieth year of its blessing to the world ; to humble ourselves before God for our shortcomings, both national and individual, as His chosen instruments for this holy work ; to deepen the sense of our own responsibility, to pour forth our thanks for the countless and unmerited mercies of our God towards us, and to pray for an abundant outpouring of His Holy Spirit on the Church and its work, on its agents and Ministers, on its Governors and Pastors, wherever in the faith of His promises, and with the aid of His Spirit, they give themselves, their heart and soul, their health and strength, and time and life, to its labour and service.

Nor could a more befitting day have been chosen for such a solemn call, than that on which the Church is assembled to avow its faith in "the one Communion and fellowship of the mystical body of Christ," knit together and "compacted by that which every

joint supplieth, according to the effectual working in the measure of every part." It is as an incorporation, a Society of Churchmen, to carry the Sacraments and blessings of the Church to those beyond its pale, that our support this day is asked. Originating in the Church, cradled, fostered, strengthened and wholly supported by the Church, it seeks to do and has done the holy work of the Church in many a benighted land, where but for its active and blessed agency, the faith of Christ and His Gospel would hardly to this day have been known. Its witness is in the hearts of thousands who sleep in Jesus;—in the living faith of many, who are still its crown and joy.

And though our efforts for the glory of our God have been few and feeble, compared with the means and opportunities with which as a nation, we have been blessed, still we can point to many a country, to Africa and New Zealand—to India and China and America, wherein the fruitful vine has been planted, wherein its fruit has been owned and greatly blessed of God, to the salvation of thousands of souls.

Nor are we ourselves without a testimony before our eyes, which may well encourage us to strive more and to spend more than we have done in this holy cause. Some among you witnessed this morning not far away, the assembled fold of Christ, the ingathering of thirty years of travail of many a laborious servant of God—of many an uplifted prayer for the enlightenment of this dark land.

We are all, brethren, the stewards of God in a foreign land for this very purpose: to make our Christian light shine before the heathen, that by their conversion they may glorify our Father Which is in Heaven. Let us see that we acquit ourselves, from this day, in our stewardship better than we have done; not indeed to exalt ourselves;—for saith the Lord, "not by might, nor by power, but by My Spirit" must the work be done;—but rather to

expand and enlarge the holy work itself—to lengthen our cords and strengthen our stakes, to go farther into the jungle, to tabernacle and to dwell there, till the wilderness is made a garden, and the whole land is seen to flourish as abundantly in spiritual as in natural fruitfulness. What we have yet seen are but as the small drops before the shower, the few clusters of ripe grapes before the vintage, the earnest of what may be, and in some degree the proof of what has been done, but still far short of what our faith in God's promise leads us to expect in His own appointed season. Our province is to labour, to give, to pray: with God alone is the blessing and the result.

It is true that our efforts as a Christian people have been far short of what they ought to have been, and we shall do well each of us to put the question to ourselves, "What will all our national glory or our personal gain be to us, perhaps in a few short months, when in the last dying hour, the only thought pressing upon our hearts in sadness may be, of the much that Christ has done for us, of the little that we have done, or tried to do for Him?" Yet we need not be discouraged by the small results we see. If we labour truly and spend faithfully, it is no matter how little effect we may *ourselves* produce. All great works are slow—progressive, but slow. It was so even under Apostolical preaching. How often do we read of their being ridiculed, mocked, cast out, going from one city to another, because they could effect but little. Converts often so few as to be mentioned by name—Lydia a seller of purple, Simon a tanner—a Roman jailer or an Ethiopian eunuch. We are but pioneers, preparing the way for others to follow; workmen laying a foundation on which others are to build; sowing where they who come after us will reap, labouring that they may enter into our labours; and if all be done in humble faith, all will in time bring a fulness of blessing from on high.

To-day we may join the faithful of every age and clime, the saints of past and present days, of our own and other lands, in humble prayer for the outpouring of His Holy Spirit on ourselves and on our work, on our country and our Church.

Prayer, it has been said, moves the hand that moves the universe. Prayer is the special direction of Him to Whom we look for all guidance. "The harvest truly is plenteous, but the labourers are few. *Pray* ye therefore the Lord of the harvest that He will send forth labourers into His harvest." He promises no personal interference; He offers no miraculous help. He throws the Church upon its own prayers for the purposes of its own enlargement. He employs only ordinary means to achieve an extraordinary and most blessed result. "Ask of Me," is again the Father's promise to the Son, "and I will give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession."

With promises such as these—so full, so clear, so positive—can there be any faith in the heart that doubts? And though in the retrospect—in many respects, the saddening retrospect—of the last three years, since first I crossed on this day the threshold of this House of God (the first I crossed in the land of my adopted home)—although in that retrospect there is more ground for humiliation than for joy: still, brethren, all one's little self is lost in the vastness of this day's subject of holy thought and communing—the oneness of the Church in every age and every land; the communion which we all enjoy of "one Spirit, one faith, one baptism, one God and Father of us all."

May it become more and more, one in heart, one in action, one in love! By the holy call of this day, we are specially invited to be one in prayer all over the world; to awake to a full sense of our Christian responsibility and duty; to feel the honourable charge that is imperatively laid upon us, and to rise up, in the

unity of the Spirit, and the bond of peace, for the accomplishment of God's purpose by the force of united intercession. . . . "He that soweth to the Spirit shall of the Spirit reap everlasting life," through Jesus Christ, our only Saviour and Redeemer.

OPENING OF CHURCH, YAKBADDE.

1848.

PSALM CXXII. I.

"I was glad when they said unto me, Let us go into the house of the Lord."

THE first Church in which the Apostles of Christ assembled was an "upper room." S. Paul, at Philippi, preached by the river side, at Troas in an upper chamber. Peter prayed on the housetop, Philip with the eunuch in the desert. But wherever they were, in the wilderness, or by the river side, or on the sea-shore, Christ was with them; and where Christ is, with two or three gathered in His Name, there is His Church—a living temple built of living stones, the souls of living and faithful men.

In early times, Christians could only meet for worship in the dark, by night, in caves, in woods, in lonely places. Such were once the only Christian Churches. But the seed of the Gospel grew. It had been sown by God Himself. Christ had watered, refreshed, and cherished it. It grew to be a great tree: it spread through distant lands. Then it was that Churches were built wherever the Gospel of Christ was preached. He Who when He came, had not where to lay His head, has now His temples in every land.

Everywhere you will see the hills giving forth their stone, and the forests their timber, for God's service; you will find hearts

and hands ready to give for the spread of the Gospel of Jesus Christ.

Hence the building of this Church, in which we are met for the first time to-day. An upper room, or an hired house, a daily school, or a mere temporary building, are not now enough for you. God has put it into your hearts to build for Him, and for yourselves and your children. . . . But stones and walls alone do not make a Church. Hearts of faith are the true temples of God—hearts in which the Holy Spirit dwells. Neither wood or stone, neither gold or silver, make the real house of God, but living worshippers, the souls and bodies of living men whom Christ has redeemed: “living stones,” says S. Peter, “built up a spiritual house, to offer up spiritual sacrifices.”

Our tongues must preach Him, our voices must sing of Him, our knees must adore Him, and our hearts receive Him and welcome Him. Faith must be the ground of all, faith in Christ—undoubting and unceasing, a full and entire belief that His is the “only Name given among men whereby we must be saved.” . . . His presence will be with you whenever you meet together here in His name, His hand will be over you to protect you, His Word to guide, His Spirit to bless you. Your Church will be an abiding witness that the One true God is worshipped among you; that you have chosen the Lord of Heaven to be your God, and Him only will you serve.

Let it then always remind you to Whom you owe your Sabbath worship and your daily prayer. Let your neighbours around, worshippers as many are of false gods, know yours to be a really Christian village; not by your Church only, but by your lives. Here you will be taught to pray, here will the Gospel be preached to you, and your children be trained up for Heaven. See that you spoil not the Christian teaching of your ministers by your own unchristian living. Strive that your light may shine to all

around, not more in the Christian Church you build, than in the Christian example you set. . . . When others would entice you to worship false gods, to make offerings or say prayers in other temples, point them to this Church as the fittest place for all, even for them to pray. Let your offerings here be of faithful and true hearts, and may every Gospel word you hear, every lesson of truth you learn, bring forth its fruit to your everlasting salvation, through Jesus Christ our Lord.

And may ye, the servants of the most Holy God, the first fruits of whose work in this neighbourhood we set apart to-day for His especial service;—may ye herein “see of the travail of your souls and be satisfied!”

Well would he have rejoiced to be with us, who first began the work; and in spirit doubtless he is with us. May he, who is now to have charge of this Church, remember those whom he follows, as well as Whom he serves! One is our Master, even Christ. He it is Who says to our Church, “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.” ’Tis ours to watch, to wait, to work—not for ourselves, but for others. May we all, as stewards, watch as they that must give account! We have entered here into the labours of others who have gone before us. May the work not fail, or flag, or fall short in our charge! “Prosper Thou this day, O Lord, the work of our hands upon us, O prosper Thou our handy work.”

ADDRESS ON LAYING THE FIRST STONE OF
THE MISSION CHURCH, COLOMBO.

DEARLY BELOVED IN THE LORD,

The solemn work in which we have been now engaged is one of far more than common interest to us, as Christians living in a heathen land. It is not simply the commencement of a new Church, as a bright light set in a dark place from which the rays of God's truth and Christ's Gospel may shine in blessing to ourselves and those around us. We all much need the warnings of that Gospel, and may be comforted by its ministries of hope and salvation. But a deeper accountableness lies upon us, and a more awakening call is made to us, as British Christians, whose lot by the Providence of God is cast among a heathen people. For *them* we are sent here, more than for ourselves; to dispense largely and freely a spiritual treasure. It is for no fleeting perishable good that we are here, but for an abiding, even an eternal blessing to others, and so through others, to ourselves. Such is the mysterious working of God's Providence—human agents, human means; but a holy and heavenly end in all.

Very appropriate therefore is this work to-day to our Church's season of Epiphany. Christ is manifested to the Gentiles by the act in which we are now engaged. He will be manifested, more and more, we trust, by the word here preached, by the truths of the Gospel proclaimed, by the Sacraments administered among them, in the faith of Him Who is the real corner-stone of His own building; "for other foundation can no man lay than that is laid, which is Jesus Christ," and "there is none other name given under heaven, whereby we must be saved; neither is there salvation in any other."

This, brethren, is the real Epiphany; this the great and holy truth to be manifested to the Gentiles around, that all of them, Singhalese, Tamils, Portuguese, may be brought to hear, and one day, we hope, to speak "in their own tongues, wherein they were born," within these walls, "the wonderful works," and still more wonderful mercy of God, towards them.

Such doubtless must ever be the great glory and blessing of a Mission Church;—not to dispense among Christian Englishmen spiritual treasure, in which they are rich already; but to hold forth light amid surrounding darkness; to give spiritual care and guidance to those around, who by their continued apathy and indifference to religion, declare themselves to be "sheep without a shepherd," in that "no man careth for their souls." . . . Shall we then having the light, keep it to ourselves, or hide it under a bushel, and not hold it up on high for the guidance and blessing of the thousands around? Shall we, possessing the unsearchable riches of Christ, hoard them to our own peril, or shall we in the large and living charity of the Gospel, diffuse its spiritual wealth to our own enrichment, and to their most sure salvation?

Look around, brethren. Where is the Church to which the inmates of these humble dwellings can repair? Of their own they have none; and ours at a distance, within that walled and moated garrison, or on the distant hill, they feel are not opened for them. With the Cross of Christ marked on their foreheads, they have little of the faith of Christ in their hearts. The name itself of God is known to many only to be profaned day by day.

Therefore has the work in which we are now engaged been undertaken. The mark on which our blessed Saviour Himself most dwelt, as the proof to others of His heavenly mission, was that the *poor* had the Gospel preached to them.

This also is our mission to this country; this is our work to-day; to rear a goodly structure in which the Gospel of Christ may be

preached in their own language among the poor around, in sure and abiding faith, that if done in simplicity and earnestness, Christ in His own good time will bless the Word so preached among them.

For you, my friends, who dwell around, a great work is this day begun ; to you a great benefit is offered. It is for a blessing for *you* that this Church is to be built. Englishmen far away have cared for your souls. They pity the darkness in which you live ; they pray to God for you ; they spend their money for you ; they open schools, they build Churches ; they send teachers among you ; they give you the Bible in your own language. They do all this in faith, that the God of truth, whom we worship, will bless their efforts for your good ; in faith that Christ Himself will move your hearts to receive His Gospel ; that He will open a door, and make a way by which you may enter into Heaven. . . . Seek therefore His light, follow those whom He sends to teach you. Come here to pray together, to hear the Word of God, to be blessed by the Holy Spirit of God. Enter therefore from this day no other temples, worship no other gods ; follow no other teachers than those whom the God of truth sends to you. He sends them to convert, to sanctify, to bless and to save you by the preaching of the Gospel, which is the power of God unto salvation to everyone that believeth.

And all of you, my brethren, who look on and help in this work, pray for it, because it is His work, Who makes you the instruments of blessing to others.

It is only by working for others, as Christians in a heathen land, that our British rule can be blessed. We should glory in being rather their converters, than their conquerors ; in being heralds, not of science, but of salvation. Then, should it in the course of the inscrutable dealings of God's Providence with a sinful world, amid the conflicts of warring

nations, should it be our doom to yield instead of to rule, the monument we shall leave behind us will be in the hearts of a converted people, and the bond of an united faith.

Prosper, O Lord, the work of our hands upon us, O prosper Thou our handiwork !

OPENING OF COLPETTY NATIVE CHURCH.

1851.

PSALM XCVI. 6.

“Honour and majesty are before Him ; strength and beauty are in His sanctuary.”

THE duty of providing better and more seemly places for the public worship of God, than for our own personal comfort, is almost instinctively felt by the human mind.

It was so from the very earliest ages. . . . The familiar examples of David and Solomon, of Nehemiah, Ezra, and Zerubbabel—these are but a few, though prominent, examples of this noticeable fact. Wherever we look we observe it. Not alone amid the sculptured grace and architectural grandeur of the more civilized nations of the ancient world, of Greece and Rome ; but ascending to a still earlier date in the records of the human race, to the gigantic structures of Egypt, the newly-excavated relics of the older Nineveh, the massive and elaborate shrines of India, the curiously-carved pillars of Mexico and Central America, or even the fallen temples and jungle-hidden ruins of this very land—these are all facts, which at every period of the world’s history, bear testimony to the acknowledged truth, that at no time has man been content that the Great Being Who is the object of his worship, whether the one true God of Heaven, or the many false

gods of man's invention, should either be long tabernacled under curtains, or His majesty shrouded, as it were, in poor and unworthy buildings.

It was indeed left for the simple and blessed revelation of the Gospel of Christ, to declare the *spiritual* nature of Him, Whose only true worship, therefore, is that which is rendered by us in spirit and in truth, making the heart of the humble believer the only real temple of the Holy Ghost. Whether, therefore, our worship be on a sanded floor or a marble pavement, whether under a thatched roof or a painted ceiling, so that it be the pure offering of the humble and believing heart, it is sure to be accepted of Him Who seeth not as man seeth. Still, the outward expression of this inward feeling of homage and reverence for Him, Who is Most High and Most Holy, is always a healthy sign. The desire to lay up treasure in Heaven, by giving and spending for God rather than for ourselves, is to be cherished; and every such good work begun, continued, and ended in the faith and fear of God—for His glory rather than our own, and for the service of His poor rather than ourselves, like this before us—is a work which it may well gladden our hearts and animate our faith to become sharers in it.

We, Europeans especially, are placed here to be the *salt* of this heathen land;—to stay the corruption of its impure morality and its false religions; we are to be the light shining amid the surrounding darkness, to guide by our works even more than our words, by the light of our living quite as much as by our teaching, the simple-minded, half-taught Christians of these native Christian villages.

This building in which we are now for the first time assembled, to set it apart for the service of God, is the fruit of their humble faith. Of the guidance given them by their honoured Pastor they have made much. You see before you its proof. They have

been willing to spend and to give for God's service, and behold its result ! This goodly Church in this secluded spot, unseen and unpraised of men, will be a standing witness for generations, we hope, to come, that the knowledge of Christ has been of a truth brought home to their hearts ; that they value the privilege which has been given them, and prove that they do so, in a manner which we shall do well to emulate.

To you, my Christian friends, I would speak a few words, not so much to-day, in commendation of what you *have* done (that is far better left for the reward of God Himself) but more in encouragement of what I hope you will do. You have now a Church in your village worthy of the name, no unfit offering to Him for Whom it is this day set apart. Yours has long been known to us to be a Christian village. Yours was the first native Christian congregation I ever visited. On this very spot I addressed to you a few words of Christian counsel. I well remember the subject—"We are not ashamed of the Gospel of Christ, for it is the power of God unto salvation." I rejoice that amid the temptations around you, and dissensions enough to perplex you, you have not been made ashamed of it to this day ; I accept this offering to God, as a proof rather that you glory in being members of Christ's one true Church ; that as Christians, you rejoice in the freedom with which Christ has made you free.

That which you enjoy is really a great privilege in a heathen land. You have not separate Christian homes, but form an entire Christian village. Your neighbours are Christians like yourselves ; all your privileges you have in common. Your prayers, your Church, your School, your Pastor, your Bible and your faith are common to all. You may therefore often be a mutual stay and comfort to each other, in sickness and in health, in prosperity and in trouble.

Let therefore no heathen rites ever be seen or heard among you. Receive no priest but your own. Make no offerings anywhere but here. Give all you have to give, not to buy charms but to do good; to improve your School, to benefit your Church, and so to do most good to your children and yourselves. Make not the holiness of your Christian services the only blessing of your village, but the holiness of your Christian homes. Have daily prayer in your families every morning and evening. If you cannot read yourselves, let your children say the prayers they learn at school. Thus will your homes be sanctified by your prayers.

For us, my Christian brethren, more favoured as we are, it is ours to thank God for every opportunity of helping forward every humble and holy work in His service, in this heathen land. This is the second *native* effort to build, without any help from Government, a Church for themselves in their own village, of which within the last month you have witnessed the completion, close to your own doors, and inviting therefore your earnest co-operation. Here you see the little leaven, which may at last leaven the whole nation.

Who can tell what bright light may burst forth, in God's own good time, from these few native Churches, with an ordained native ministry, teaching and preaching the Gospel of Jesus Christ, in simplicity and truth and earnestness, to their less instructed countrymen? Such is the object, and such the work, of the Society which calls us here to-day to bid God-speed to the earnest-hearted workman in his Master's service. We want labourers, more and many. Here in this very quarter we want a native Deacon, as Pastor of this very flock, residing among them, ministering to them, counselling, exhorting, and above all, guiding them by the light of his own Christian life.

And do not think, my friends, that the native Clergy are unequal

to this. We might take example from them. I have seen one instance lately, which does honour not to the individual only, but to the whole Singhalese people. Promotion and income were no lure to that faithful minister to leave an attached flock. Higher station and nearly double pay were both put aside for the sake of his people. The call of duty and obedience alone could sever the tie. I speak truly when I tell you that we ourselves may take example from such a Clergy.

Is there one among you who can withhold his helping hand from so goodly a work as is here presented to you? Who can see what these poor people have done and are doing for themselves, and not come forward to aid them with a generous hand? In doing so you will not be helping those who are unwilling to help themselves. You see what they have done; judge from this what they wish to do for all around them, and for those who come after them. If you believe it to be a work of God amongst them, do this earnestly and heartily, as all God's work *ought* to be done—not grudgingly, or of necessity, for “God loveth a cheerful giver.”

SCHOOL FOUNDATION.

S. THOMAS' DAY, 1849.

S. JOHN XX. 27.

“Be not faithless, but believing.”

It was to him, whose memory we this day celebrate, that these words of gentle rebuke and faithful warning were spoken. For ourselves it would be well if they were spoken every day, by a more sensitive conscience than we most of us strive to cherish within, for we live too much by sight, too little by faith. Faith may be

called the real distinction of the true Christian. It is the trial to which God puts us all, day by day,—whether we will look most to the things we see, or to those we do not see.

On the great occasion of his Master's resurrection, Thomas would believe only his own senses; in this he is an exact type of the faith so common around us. Therefore it was, that when conviction flashed upon his mind, the mild rebuke was uttered, "Thomas, because thou hast seen, thou hast believed; blessed are they that have not seen, and yet have believed." His doubt serves to strengthen our accumulated evidence. It strengthened too his own faith subsequently. His whole after-life is the witness of its devotedness. History records his wanderings eastward, his perils and his martyrdom. The Parthians, Medes and Persians heard him preach the glad tidings of the Gospel. The mountain heights and the sandy coasts of India witnessed his labours and his death.

We too have a missionary work in the East, as he had. Our light must be made to shine before heathen men, as *his* shone: if not with the same degree of brightness, yet with the same character of holiness, the same impress of living reality upon it. And for this, brethren, what is our great need? That alone which this day's services teach so plainly, the lesson of a simple-minded, single-hearted faith . . . which would lift us up above ourselves, in hopes and efforts for good,—which would carry our view beyond the brief span of this life's narrow bound, and would make us glad and thankful in all we do, to cast our care on Him Who careth for all who call themselves by His Son's name, to follow His guidance, to trust to His help, to look and pray for His blessing.

Let this be our prayer to-day, "Lord, we believe, help Thou our unbelief." "Lord increase our faith." Then shall we be glad and thankful to sow, and go on sowing, however feebly, the

seed of Christian truth in childlike hearts, that others, as they grow up may reap the fruit of our labours, in their ripened faith hereafter, that both we who sow, and they who reap, may at last rejoice together in the abundant ingathering from the thousands of heathen around.

Be it ours, to go forth to-day from this House of God with believing hearts, to begin afresh the work of God among those confided to us; to lay the foundation, on which those who follow us may build the spiritual fabric of the living Church of Christ in this benighted country, to the praise and honour of the Master Whom we serve, and the unknown blessing of salvation to multitudes yet unborn, as well as to the thousands still unblessed amid the ignorance and debasing superstitions around us everywhere in this heathen land. May it be our care to provide, under the guidance of God's Holy Spirit that all that is here taught may rest upon the "foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone," "in Whom all the building," soon, we hope, to embrace every branch of the holy work of evangelizing the land, may grow up—year by year, however slowly—still may grow up, and be "fitly framed together, as an holy temple to the Lord."

In building for God, in working, in spending for God, we run no venture, we hazard no loss, we cherish no vague or uncertain hopes. Though unseen, when grounded on true faith, hope is never unreal. Enduring works are often of humble beginning. The few fishermen of Galilee were the evangelisers of the world; the noblest Cathedral was once but unbewn masses of stone; England, whose missions now encircle the globe, was once a nation of idolaters; the greatest university was at first no more than an alphabetical school; the Son of God Himself had but a manger cradle. It is faith which exalts, and as it were, consecrates humility in every work of man,—no dream or fancy of the imagination, or mere profession of the lips,

but a realised, living, growing principle, which "worketh by love"—active in work, beneficent in charity and brotherly love,—blessing others indeed, but in all itself most blessed. In works like ours, be not faithless, but believing; for "Blessed are they that see not," because they look not for the yet distant results of their work, and yet believe, that as God has begun, so He will continue to bless, and consummate in blessing, that work for Him, which has been from the commencement, and is, and must still remain, perhaps for many a year, essentially a work of faith, for the good of future generations. "Blessed are they who see not, and yet believe."

NATIVE ORPHAN ASYLUM.

1852.

ROM. XII. 2.

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

THESE words convey a caution *to* us, they express a requirement *from* us, and a result *in* us, if we are true disciples of our Lord and Master, Jesus Christ.

The caution is that we are not to be conformed to this world; the requirement is of a change or transformation in us by the renewing of our mind; the result, a realised and daily proof in our lives, that we both know and do, both understand and practise the perfect will of God; for knowledge and understanding, without obedience, can only increase our guilt.

First, then, of the caution;—it is addressed to all of us equally, not to be conformed to the world. Though *in* the

world, not to be *of* it, *i.e.*, not moulded or influenced too much by it; not so ensnared by its temptations, or spoiled by its corruptions, as to forget ever that we are born for another and higher world, that we have been baptized into a better and holier inheritance than any which the pleasures or gains of this world can give. . . . Our duties, our mutual intercourse, our enjoyments, are all of God's appointment, or God's gift, and, as being His, must be good in themselves, if not spoiled by our abuse of them; if they are not made by us the means of our corruption and abasement, the instruments of our own shame rather than of His glory. But a conformity with the world must always imply a kind of slavery of the mind, a lowering of the high tone of Christian character, a loss of our moral independence, a forfeiture of our spiritual birthright, which would imbue us with a love of all that is high, and holy, and pure, and of good report. This we lose by a conformity with the world, bringing down our standard of principle and of conscience, judging by the opinions of men, and not by the word of God; and shaping our thoughts, and too often our conduct, by that of those among whom we live here, rather than by His law, with Whom we would wish to live hereafter.

2. The *requirement* is one of complete change. "Be ye transformed by the renewing of your mind." This, brethren, is our baptismal gift, the grace of the Holy Spirit, sown as the seed of our spiritual growth, dwelling in the heart, "preventing us that we may have a good will, and working with us when we have that good will," lifting us above the world, taking us out of it in heart, while leaving us in it in work, chastening us by its trials, sanctifying us by its discipline.

3. Then it is that we learn the blessed *result*. "We prove what is that good and acceptable will of God." Living in the world we are not of it. The counsels of the Holy Spirit are

heeded, His help is welcomed by us, we become in word, in deed, in thought, lifted, as it were, above ourselves, in heart, in hope, in faith—we become even a blessing to others. We rejoice to follow that bright Epiphany star, sure that if it seem to take us far from our home, or our comforts, it will bring us at last, as it brought the wise men of old, to Christ, and make us glad to open our treasures—the gifts we most value and wish for, at the feet and for the service of Christ, while sojourning for our trial in this lower world. . . . “Inasmuch,” are His words, “as ye do it unto one of the least of these, ye do it unto Me.” And, therefore, brethren, at this Epiphany season of special blessing to our heathen forefathers, and to ourselves their posterity, I invite you all to join me in a work of kindred blessing to the heathen around us, to the homeless, friendless orphan child, but little older than the blessed Babe, before Whom the wise men of the East poured forth their costly gifts, the glad and thankful tribute of their humble hearts.

It is the Christian's privilege, especially that of the British Christian, scattered as we are, over the wide world, to do God's work in many a dark land . . . to give and to spend, for His glory, Who has promised to bless all we do in faith, to our own good. It is not, therefore, presented to you so much as your *duty*, but as your *privilege*, to help forward every good work, whenever proposed; that your light may shine before men, that they may see your good works—not to praise or flatter *you*, but to glorify your Father which is in Heaven. You are all, therefore, invited to join in raising an Institution which may be a home to the fatherless orphans, in which they may be from earliest childhood separated from the corruptions of heathen example, and trained as Christ's little ones—as children of light in the midst of surrounding darkness, to become Christian servants, Christian schoolmasters, or Christian ministers.

The star by which the Son of God was manifested to the

Gentiles shone spiritually on our fathers in heathen Britain, and now shines by God's continued blessing before us. But not for our own advantage only. England has not her high place in the world merely to found an empire by her commerce far more extensive than that which ancient Rome established by her prowess. We Christians are here for the work of God; we need to be often reminded of this. Almost every race on the face of the earth is now brought in contact with us. The Hottentot and the Caffre, the New Zealander and the Chinese, the Indian, the South Sea Islander, the Malay and the Singhalese, are all our neighbours or our subjects. Why has God in His good Providence so ordered it? . . . We British are here, brethren, to be the bearers of Christ's mercy and truth among the Gentiles. We are here to set up the Church of Christ as an ensign among the heathen, that it may guide within its holy shelter many a wandering sinner and perishing soul. God looks for ready instruments to do His work, and blessed are they who do it willingly, thankfully. May He enlarge our hearts and strengthen our faith to engage in it!

Christian education is the best—the only way of doing it effectually, because with the young only, in a heathen country, can it be *well* done. . . . Christian training as well as teaching, Christian habits as well as lessons must be given; and this can only be done by separation from the evil examples, habits, associations and superstitions on every side. From these it is that we would ask you to join in rescuing some of the orphan children around; a few only, it may be,—but there is joy in the presence of the angels of God over one lost soul that is saved.

May the faith of our heart lift us all up to begin the work and to go on with it! It requires, indeed, some alienation of mind from the world. It requires faith, or you will not welcome the proposal; you will judge of it, as the world judges everything, by its own standard of probability, of calculation, of visible

results. But faith overcometh the world; it is unbelief that wavers, that fails. Faith opens our eyes to see things realised though unseen,—to believe things which the world calls visionary and impracticable. The heart of faith knows in Whom it trusts. Like the Epiphany star, it points to Christ, Who has borne our sins; to Christ, Who has felt our trials; to Christ, Who in all has conquered for us, that we may be “more than conquerors through Him.”

CONSECRATION OF CATHEDRAL CHURCH
OF CHRIST.

SEPTEMBER 21ST, 1854.

EPH. II. 20.

“Built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.”

THE Scriptural character, given by the Holy Spirit of God, of the primitive Christian Church, must be the true character of every Church, worthy of bearing the name of Christ, or doing the work of Christ, for the salvation of a lost world. “Other foundation can no man lay, than that is laid, which is Jesus Christ.” On the rock of His own Name Christ declared that His Church should be built, and on that rock He built it. His presence has shielded and preserved it in all its trials, and through every age. Neither principalities nor powers, neither peril nor sword, nor persecution nor death, have overwhelmed it. In fulfilment of His promise, the gates of hell have not been able to prevail against it. Black as may have been the gloom which has at times encompassed it, and menacing as have been the clouds which have often overhung it, the right hand of God’s Almighty

power has upheld, and the might of Christ's living presence has preserved it. The everlasting arms have been beneath and around, to support and strengthen it when failing, to bless and sanctify it when prospering, in the accomplishment of His great and saving purpose of mercy to the fallen race of man, in every part of the known world.

To us, brethren, to-day, measuring in humblest thankfulness, as far as our feeble hearts are capable, the overflowing and unmerited goodness which has from its very commencement blessed so signally the progress of this work, which we have now met to dedicate by solemn service to Him Whose work it is,—to us all it may well be a subject of gladness and thanksgiving, that amid the many bereavements and warnings of sickness and death around us, we have ourselves been spared to witness the completion, and share in the consecration to-day of this goodly fabric, for the service and glory of the one true God, and of Christ Jesus, in this metropolis of a heathen land.

Little more than two years have passed since, associated with those whose hearts were truly devoted to God's work, who have been too suddenly removed from among us, we laid with like solemnity the corner-stone of this structure, in humble prayer that God would bless the work which was begun in faith, and has been continued in the trust of His assured promise even to the end.

The threefold object embraced in the proposed plan was then described, as embodying almost all that seemed to be required.

First, as a College Chapel, in direct connection with the Institution of which it forms an integral and most important part, for the religious nurture and education of the youth of this country, and the training up of a native ministry for God's service throughout this Diocese.

Secondly, as a District Church for an entire division of Colombo, extending to the North and East, where amid thousands

of idolaters no structure was seen to raise its head in witness to the truth of Christ's Gospel; none indeed save such as were devoted either to the perpetuation of Romish error, or the propagation of heathen superstitions.

And, thirdly, as the Cathedral Church of this Diocese, to which all members of the one true Catholic Body, "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the corner-stone," all, I say, of every age and every rank, might resort, to join in daily prayer and weekly Communion, in humbling fast and gladdening Festival, and to solemnise every holy ministration and ordinance prescribed in our Scriptural Liturgy. This it is, brethren, the fulness and completeness of the holy ordinances, and of the spiritual provision of our Communion,—and not the material fabric, the storied window or the sculptured font, the lofty pillar or the vaulted arch—but the living embodiment of the Church's threefold order, of Bishop, Priest, and Deacon, maintaining their constant round of daily prayer and praise and thanksgiving before God, in spirit and in truth; this it is, that constitutes the realisation of a Cathedral; which, if not strictly the *Mother* Church, should be at least the Model Church for the Diocese, in which everything should be taught and done as prescribed by that authority to which we bow, and nothing left undone that is required in our spiritual formularies; nothing beyond, and nothing short of that Prayer Book to which every ordained minister has publicly expressed his full assent and consent without reservation or restriction. Such a standard, if humbly and faithfully maintained, may do much with God's blessing to lift us above the corrupting influences of the world around, and the changeful judgments of the passing day—a high standard indeed of holiness and devotion, bequeathed and handed down to us in our Form of Common Prayer. . . .

Nor in such a work as this, can it be otherwise than most

gladdening to commemorate thankfully before God the brotherly and self-denying love of many both far and near, who have poured into our treasury generous and spontaneous aid for its completion, as members of the one Catholic Church of Christ,—who with the heart and faith of David, have been glad to give of that which cost them something, for the glory of God in this heathen land; gifts before and around us on every side; offerings of many whose prayers are with us to-day, in that true communion of spirit, which links hearts together in Christian brotherhood, though thousands of miles apart, by closer than any earthly ties, with the full blessing of the one Spirit and one faith of our Baptism in Jesus Christ, throughout the world. “Remember them, O God, concerning this, and wipe not out the good deeds that they have done for the house of our God, and for the offices thereof.”

And whatever, brethren, in the good Providence of God, may be the destiny of that true branch of His Church, of which we are the privileged members, in its accountableness to Him (it may be in this its last hour of trial) as the ordained witness and herald of God’s truth throughout this dark land,—our own efforts should become more energetic, more united and more faithful, because of our shortcomings as a nation during the past fifty years of British rule. It can never be said that the Church of England has not had opportunity of free course among the inhabitants of this land. But it has not yet built itself up, nor will it in all human likelihood, as long as it looks to England alone to supply both an exotic ministry, and eleemosynary resources, however generously contributed, or judiciously dispensed, and derives from a distant land only, the means and support of most of its missionary work, if not of its actual subsistence. In this conviction, that it will hardly be by any other than an educated, indigenous ministry that our Church will really expand itself and become rooted in the hearts and affections of the people of Ceylon, it was undertaken first to

found, and now, in humble dependence on God, to enlarge this Institution, to constitute this Collegiate Chapter and Cathedral, with its elementary schools, and the prospective extension of its system by the addition of a special branch for Divinity and Medicine combined, as a nursery of sound and useful learning and religious education, on such distinct and defined religious principles, that every inquiring parent may satisfy himself what those principles are, by the Scriptural standard of our Church's teaching, in all its integrity ;—not in its outward forms and ritual observances only—but proclaimed, preached and practised, as that complete realisation of Apostolical order, and Evangelical truth, which has been handed down to us from the earliest and purest ages of Christianity, being “built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.”

The work of education, so administered, can hardly fail to become as great and permanent a blessing to every country, as it has been to our own ; due as it is in large measure to those noble monuments of our forefathers' patriotism and piety, the Universities and Colleges and Grammar Schools scattered through the length and breadth of England. To these may be truly ascribed the formation of that national character, which has preserved to Britain, through many trials and struggles, her social and moral virtue, her pure and uncorrupt religion. Why, then, are we too sanguine in hoping that the like cause will elsewhere produce a similar effect? A sound education, sanctified by the sober teaching of pure practical religion, is the best groundwork of all that is good, and elevated, and holy, either in personal or national character.

Hence arises the great value of a Cathedral Institution, with its connected College and Schools for every branch of useful learning, both scientific and religious, in a nation's childhood, not only as a beacon-light of truth and blessing in the darkness around, but

as the source of a continually increasing enlightenment, as its benefits become more diffused, its principles more known and trusted, and its worth more truly understood and appreciated.

We may not seek here the *praise* of men, but their good. Content to work for God, however humbly or feebly, we leave the results in fullest trust in His hands. Though we would work ourselves for present time, we build for future ages, in full confidence that if we are true to the Scriptural and Evangelical principles we profess, the blessing of God will be with us—that the work will progress and effect, gradually it may be, though surely, His great purpose of redeeming mercy to the people of this benighted land. Little may seem to be achieved by ourselves, or in our own time, but much will be done by others who come after us; who working in the spirit of the one Catholic faith, by the foundation we lay, will be enabled to make that which has been our goal their own starting point—for renewed and advancing efforts, and at last for the crowning achievement, even in the world's estimation, of what is called success.

Doubtless, brethren, enlarged views require an extended field, both of time and place, for their full accomplishment, and a deep-rooted faith. We should not, therefore, in what we attempt for the good of those around us, limit our views by what we can see, or even calculate. We should not stint our faith, or mistrust the good Providence of God for His own predicted work. As well might we limit the ocean's boundless expanse by the verge of the horizon visible from our own shores, as think to dwarf the moral capabilities and growth of an entire people by the faithless judgment of what we can see with our own eyes, or measure by our own scant rule.

The massive grandeur of the jungle-smothered ruins, scattered over this neglected country, shew that there is in the people, or

has been, a capacity for something far beyond what we see, beyond our own efforts among them ; and that if fallen, they have but to be raised by sound education and true religion to nobler efforts and better things. We shall only be fulfilling our appointed task, our special calling among them, if by every effort of which we are capable, by every resource we have at command, we make the attempt. Surely the purpose of God in bringing us and our religion of pure and undefiled truth to this country, is for its wide and large diffusion. All will be in vain, if the result of our first conquest, and our present commerce and colonisation is not the propagation of that Gospel, whose faith we hold, whose truth we teach, whose Cross we must be content to bear, if at last we would win its crown. Brethren, the work before us, as members of the one household of Christ in this heathen land is unspeakably great, but our accountableness is greater.

May this holy building, which we have now consecrated for the daily service of Almighty God, and declared by our solemn and recorded sentence to be the Cathedral Church of Christ for this Diocese, become not only a source of light but a centre of union for ever, in the truth of that Gospel of Jesus Christ, which is "the power of God unto salvation to every one that believeth." May none who either minister or worship here, ever forget *Whose Name* it bears, Whose blessings it dispenses, Whose faith it proclaims—that "built upon the foundation of Apostles and Prophets, Jesus Christ Himself being its corner-stone," through evil report and good report, it may in unwearied faithfulness declare for ever the unchangeable truth, that there is "no salvation in any other," that "there is none other name given among men whereby we must be saved," but only the Name of that one Mediator between God and man, Christ Jesus, "to whom it is henceforth and for ever consecrated."

FIRST ADDRESS TO COLLEGE STUDENTS
IN CATHEDRAL.

SEPTEMBER 22ND, 1854.

THE Providence of God, and your parents' anxiety for your good, has committed you, my young friends, to our care. I cannot therefore let so solemn an occasion as this pass by without a few words of Christian exhortation to you. This Church, now solemnly dedicated to the service of God, and never therefore to be entered without reverence, cannot but be of great importance to us all, as a witness either for or against us, in the day when the secrets of all hearts will be judged. I do not mean for all of *you*, any more than for myself and your instructors; or for you all collectively only, but for each of you separately and individually.

Even in childhood, you must have begun already to feel that life is really a struggle; that evil is in you, and to evil you are often inclined, when conscience whispers it is wrong. In your baptism, you were each made a member of Christ, and a child of God. It is because you are so made, and on purpose to be trained to holiness of life, that Satan will dispute every inch of ground with you in the way to your heavenly inheritance. You may sometimes be inclined to discredit what we tell you of the power of temptation. But think whether the truth has not sometimes been forced upon you. Why do evil passions and evil tempers so often get the better of you? Whence arise jealousies, envy, anger, pride, and every other bad feeling with which your bosoms sometimes heave and swell, though you may not speak a word? Whence come the stubborn spirit, the wish to hide your faults, or even to tell a lie to conceal them? All these spring from the heart within, as weeds spring naturally from the ground. It is

the evil spirit who sows them in your hearts. Be watchful therefore against the beginnings of evil. Pray earnestly for grace to help you against it in its earliest bud. The Holy Spirit of God will hear your prayer, and answer it, if it be the prayer of faith, of real sincerity of heart.

Education, remember, to be worth anything, is much more heart work than head work. If it stops short of that, it will not, it cannot, be done effectually. God will not accept a half and half service. "Give me thy heart," is His word; and His blessing is promised to those who seek Him with a *whole* heart. The great purpose of all high education is not alone to enable you to get a better living, or to take a higher rank in society, but to teach you to discipline your own hearts, to check the evil that will spring up within you, if not to root it out altogether. This, however, you must do, by the help of God, for yourselves. We can only tell you how to do it; we cannot do it for you. But we *can* tell you of a help that will enable you, if it is sought aright. And here it is that this holy House of prayer will greatly assist you. Its principal object is that we may meet in it very often to pray with and for each other; to gain, as it were, an united strength for our relative duties by united prayer,—we, as teachers, for ours; you, as learners, for yours. The world, even with its best aids,—and mere moral motives, even with their strongest obligations, are weak and powerless without the additional support and strength of religious principle and prayer, to stem the evil that is around, and the worse evil that is within us,—to gain the mastery over that Legion that will hurry its victims, like the swine in the parable, down the course of sin, till they perish in the overwhelming floods of guilt, or are lost in the stagnant pool of a faithless and heartless indifference to everything that is high and holy.

Now then is the time, my youthful brethren, for you to strive, as the Apostle so powerfully urges his own converts, (children as

they were in Christian growth, if not in age), to strive earnestly after whatsoever things are true, whatsoever things are honest—just—pure—lovely—of good report. To each of you, I repeat, as your spiritual father, responsible to God for every word of advice I give, or neglect to give you, no time is like the present for you to do this—before the world and all its corrupting influences have set their seal upon you; before Satan has stamped you as his own. Here you will find every help that God has given, every support that man can require; seek it here, each one of you, in an honest and good heart, and having heard the word, keep it, and bring forth fruit with patience.

To this end, it is my prayer for each one of you, that the Holy Spirit from above may be given you, in every hour of temptation and trial, in every moment of childhood's weakness, to guard, to sanctify, to bless and to save you: that the cross of your Baptism may not only mark you as the lambs of Christ's flock, but that He will keep you His own—even to the end.

ORDINATION.

S. MARK VI. 12.

“ And they went out and preached that men should repent.”

THESE words are spoken of those Apostles whom our blessed Lord first expressly commissioned to the office of the sacred ministry in this Church. A few verses before, we read that “ He *called* unto Him the twelve, and began to *send* them forth two by two.” Then it was, and not till then, that they went out and preached that men should repent.

Our Lord Himself gave them an open and orderly appointment. They undertook not the office on the impulse of their own will,

or by their own authority. From this and other cogent arguments we are led to infer, that no one can now of his own mind, or on the assumed power of any self-constituted society, undertake holy functions, without the guilt of sacrilegiously "intruding into things which he ought not," and of acting in entire disregard of the example of Christ, and His Apostles. Those Apostles of old waited till Christ sent them—till Christ gave them openly a visible induction to their office. And more than this, our blessed Lord Himself waited till after His Baptism for an open recognition in that audible announcement of His being "the beloved Son, in Whom the Father was well pleased;" and then we read "from that time Jesus began to preach, and to say, Repent." And thus it has been ever since in the Church which Christ founded. When the Apostles had fulfilled their ministry, and their lamp of life was nearly extinguished, they delegated their Heaven-derived commission to other faithful men, who having themselves been duly ordained, handed on the same authority and power again to others from generation to generation, for the maintenance of a continued and successive ministry, for the support of which we have Christ's own promise, "Lo, I am with you always, even to the end of the world."

Who then, the question arises, are now the true Ministers of the Church of Christ? Who are the heirs, the legitimate descendants of the house and lineage of His Apostles, to whom you as members of His Church can lawfully entrust the oversight of your spiritual interests? The only sober answer is, amid the perplexity of conflicting sects, some of to-day, some of yesterday, all mere novelties of the last few centuries, that they alone are of a truth the ministers of Christ, who by the laying on of hands have received their mission from those who in an unbroken series, ever since the Apostolic times, have continued that ministry, and been authorised to impart the same power to others, which they have

themselves received. It is Christ's own commission which has come down and still rests with them, to send labourers into His vineyard, handed on from age to age, connected with each other, as links of one unbroken chain, and traceable up by name in uninterrupted order till we reach the days of the Apostles,—till we arrive at the fountain head of all ministerial authority, through the Apostles to Christ, and in Christ to the Father Himself. "As my Father hath sent Me, even so send I you."

The ministry is one and the same, transmissive through successive ages, for every country of the world. God forbid that, unworthy as we are, we should on any other ground than Scripture warrants, presume among you to pray, to preach, to administer the Holy Sacraments of Christ's institution. While then many have gone forth whom the Lord hath not sent, and drawn disciples after them, in violation of the Church's peace, and of that unity for which our blessed Lord so intensely prayed in almost His last words upon earth, and prayed that that unity might be evidence to the unbelieving world of the truth of His own mission ("that the world may believe that Thou hast sent Me") (S. John xvii.), we therefore must in all humility and forbearance but still unscrupling firmness, maintain our ground in the full conviction of this truth. We do exactly as the Apostles did. We have the uninterrupted usage of the Church throughout the world to authorise us. And these things, Brethren, we declare to you (on such solemn occasions as the present) as we love the truth, and are bound to uphold it, through evil report and good report. We say that no single authority can be produced from the Word of God, for a departure from this, Christ's own rule; for a violation of the oneness of Christ's Church. We distinctly assert that for three whole centuries, the Church knew not one self-appointed teacher; not one refusal of Episcopal rule and order; not a single rent in Christ's seamless vest, no divisions of the body into sects,

as we see now ; and therefore that all this must in some way be evil, being of man's error, and not of God's truth.

The visible Church of Christ has always had and must have a visible ministry ; that ministry has always had and must have an authoritative appointment. All therefore who without such appointment presume to administer the Holy Sacraments of Christ's institution, do so at the peril of Korah's curse, recorded for our warning in both the Old and the New Testaments, to themselves as well as to those who "separate not themselves from their congregation."

Think then, brethren, how great, how weighty, how solemn must be *our* responsibility in the ministry of that Church, which hath the Son of God for its Head, and the Spirit of God for its Life ; that ministry which Christ first constituted, breathing upon His Apostles, and using the same sacred form of words which we now use. Think how awful our accountableness, when so much depends on our watchfulness, our discretion, our patience, our charity, whether the Divine Word becomes to those we teach, the instrument of reconciliation, or conversion, or instruction in righteousness ; of comfort in sorrow, or strength in temptation ; whether the humble are enough encouraged, the thoughtless awakened, or the confident rendered less secure :—how much depends on our gentleness, whether the lambs of Christ's fold are led into the paths of faith and holiness ;—on our firmness, whether the love of smooth things and flattering or soothing arguments is corrected ; on our unceasing diligence, whether the seed is sown day by day, on worldly hearts choked by worldly cares. Who, brethren, *can* be "sufficient for these things ?" Who, as a fallen sinner, could presume to make himself the channel of spiritual blessing to his fellow-sinners, but for that blessed promise of the written Word of God, "My grace is sufficient for thee ; My strength is made perfect in weakness."

On ourselves especially, to whom in an Institution like this, the guidance of the young in all that is high and holy and pure is intrusted; before whom therefore a higher standard of holiness should be raised, and from whom more will be therefore exacted; on us it is above all incumbent that we never turn aside from simple obedience to Christ's will, and to Christ's institution. Even should our purpose seem to fail, or less success be vouchsafed than we might have hoped, in rearing a future ministry for the service of Christ's Church in this heathen land, still we may be sure that the path of strict obedience is the only path of safety; that he alone who walks in it consistently, will walk securely. And if many around us make light of Christ's appointments, and prefer more modern, and as they think, more promising ways of doing Christ's work, we may not turn aside from the old paths; but rather heeding more strictly and clinging more closely to the Sacraments and ordinances and ministry of His institution, because they are His, walk in the straight, if rugged path of obedience; and should we hear ourselves charged, in the self-exulting enlightenment of our day, with narrowness of mind and the bigotry of a darker age, still to hold on the even tenour of our way, undisturbed by the jarring of human tongues, undistracted by the conflict of human sects, unmoved by the calumnies around, till we are brought by the continued blessing of God's Holy Spirit, step by step through trial and humiliation, to a height of Christian holiness, not far, it may be, from the Kingdom of God.

And for you, my Brother, I pray God in the presence of this congregation, who witness to-day the solemn pledge you are about to give, that you may never forget *Whose* work it is you undertake, and *Whose* strength alone it is, which will enable you to do it; that all the efficacy and all the power of your ministrations of every kind, will depend, not on the learning or ability of the minister, but on the promise and presence of Christ in all

Though as a messenger you may be frail and feeble, the message you hear will be from God. In everything, therefore, walk by faith and not by sight. Lean on Christ and not on man. So by the grace of that Holy Spirit, now to be invoked upon you, will you best fulfil the mission on which He sent you to this heathen land, and ensure His help and blessing on your every effort to save yourself and them that hear you; remembering always that the unbelief of the whole world would not render null one word, or make void a single institution of Christ, to Whom alone as your Master, in life and death, both in your ministry and out of it, you must either stand or fall.

ORDINATION.

2 COR. V. 20.

“Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ’s stead, be ye reconciled to God.”

IN the few verses connected with this text we have the whole scheme of man’s redemption displayed—all the parties to that redemption introduced. God offended, man forgiven; God seeking reconciliation, Christ procuring it; man, though still in rebellion, blessed by it, and made, through Christ and for Christ’s sake, himself instrumental in imparting it to his fellow-men.

“God,” says the Apostle, “was in Christ, reconciling the world to Himself by Jesus Christ, and giving to us the ministry of reconciliation.” “Therefore we are ambassadors for Christ, as though God did beseech you by us.” We, brethren, your fellow-sinners, are messengers, ambassadors from God to each of you, in the ministry of reconciliation; ambassadors for Christ, and in His

stead, bearing a message of entreaty rather than command, of forgiveness, not rejection.

Both our office, therefore, and our message have authority. Both have the warrant of God Himself. He first sent Christ, the Shiloh, in mercy to the fallen race of man, and for their salvation. Christ ordained and sent the Apostles on the same ministry of love. The Apostles were authorised by Him to send others. And thus it has continued to our own day.

There is doubtless great mercy in this Providential dispensation in its adaptation to our weakness. Man, we know, in the garden of Paradise, after his first act of disobedience, became that moment ashamed and afraid to meet God any more face to face. Therefore, when the Son of God came into the world, in mercy He veiled, as it were, His Godhead in human flesh. And when He went up to His glory, He sent other men, not angels—human agents, not divine—as His instruments, His ministers of mercy to the world, giving to them His Holy Spirit, empowering them, as men, for His holy work—some apostles, some prophets, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.

God does not now work on men, as we read He sometimes did of old, either drawing or rejecting them, by immediate revelation of Himself; He sends His messengers and ministers to all. Surely, then, this is good reason why all should respect a ministry which is so clearly of God's appointment; though he can hardly be right in mind who could think himself sufficient for so high, so responsible, so holy a work. It is a ministry, indeed, which requires the best and ablest of men. It is true that for this high purpose God has sometimes made, and may again make use of unlettered men; but when He does, He can more than supply all human defects; any instrument in His hands may be made fit. Our clear duty is to choose the best and give the ablest we

can ; for if, under the Mosaic law, no defect was allowed in him who ministered at the altar of sacrifice, under the Gospel we should not look for a less perfect ministry. So weighty a charge does indeed require the most gifted men. "Let a man so account of us," says S. Paul, "as ministers of Christ, and stewards of the mysteries of God." As such, he binds upon our consciences four distinct duties—those of piety, of prudence, of faithfulness, of courage.

Of piety first, in order that we may ever be friends with God ; for assuredly we cannot be ambassadors of reconciliation to others, unless we are ourselves reconciled to Him. Doubtless God can convey grace by those to whom He gives none ; and cause them to carry a treasure, who have themselves no share in it. This, my brethren, is an awful thought, that any of us should be unworthy of the very blessing we impart to others. And yet assuredly, none can speak sensibly of Christ's love to fallen man, save those who have *felt* it ; none can speak *to* the heart, who do not speak *from* it. All others are but as sounding brass or tinkling cymbal. They only are likely to win souls for Christ, who can tell men what Christ has done for their own souls. Cherish therefore above all things a spirit of humility, for such only Christ loves, because they are like Himself. Make your chief study the written Word of God, that being often, even daily with Him in the mount, you may bear, like Moses, His brightness in your face and His law in your mouth ; and your lives and doctrine may ever correspond, the only preaching worth anything being the holiness of your living example.

Next is the duty of prudence ; for so varied are the dispositions of men, that every resource will be applied by a wise master-builder in his spiritual cure, striving to become, like S. Paul, "all things to all men," if he would win souls to Christ.

The third requirement is of faithfulness. "Of stewards," says

the Apostle, "it is required that a man be found faithful"—faithful, dear brethren, both in the subject matter of our message, and in our manner of delivering it; declaring the whole counsel of God, neither adding to it, nor detracting from it; with no respect of persons; not seeking our own, but our Master's honour; abasing ourselves much, that He may be the more exalted; seeking, and when we find them not, making opportunities of good to others; content to lose many and many a labour, if only a single one be prosperous, and leaving the results in everything to God, remembering always, that the duties are our own, results are His; and though we may incur great toil, and have little success, our labours, if prosecuted in faith of heart, though fruitless to others, cannot be so to ourselves. Accountable as we are, and ever must be, for planting and watering diligently the good seed of Gospel truth, we are not held accountable for its increase. God puts not events into our hands, and therefore He will not require them of us, though of our discharge of duty a strict account will be exacted.

The last injunction pressed upon us is that of courage; entire disregard alike of the fear and the favour of man. Difficulties and discouragements in our ministry we must always expect. Christ foretells them to every faithful labourer, but not without His Spirit's help to master them. The greatest difficulties of all are those, remember, which we make for ourselves, amid the seductive influences of society, the temptations and subtle allurements around, the inducements the world offers for self-seeking and self-serving. In your embassy, remember that many a mountain will have to be climbed, and many a storm to be withstood.

Strive, then, to rise above the world, and to look calmly on its frowns. Christ bore all for those He came to save; He knew the cup of wrath was full, yet He would not put it aside. Strive, then, to walk, however far behind, in the steps in which He was

content to walk, enduring the Cross and despising the shame. Preach the peace He purchased at so costly a price. Look to the end over every intervening trouble, remembering that the very hairs of your head are numbered; that the fear of God is the only true courage.

Go forth from this House of God to-day, to your respective cures, with the Spirit of God in your hearts, and the words of S. Paul in your memory. "Behold," said he, "I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

And do not any of you, my brethren, make light of the message which we bear, even the feeblest and poorest amongst us, for it is the message of God Himself. "We are ambassadors for Christ, as though He did beseech you by us. We pray you in Christ's stead, be ye reconciled to God."

He sends, indeed, mere earthly creatures to unfold His own heavenly mysteries. He consigns to fragile vessels of clay, to worthless men like ourselves, His own priceless and enduring treasures. Never despise, then, the grace from above for the unworthiness of those who declare it. Respect them for His sake, Whose envoys and ministers they are, counting them worthy of double honour, and esteeming them very highly in love, not for their own, but "for their work's sake."

ADDRESS TO CANDIDATES FOR ORDINATION.

HAVING now completed your examination, with which it is gratifying to me to express my general satisfaction, we proceed to the more direct act of preparation for to-morrow's solemn service.

It is fit that I should say a few words to you in reference to your prospective charge, in a more familiar, but not less earnest or reverential tone and manner, than I can from the pulpit, before the assembled Church. The preparation you have made so far for this solemn and irrevocable act of your life, is thus far satisfactory; but though this must always be one part, the preparation of the heart is still more essential. Self-examination in secret, with God alone to see you, has not, I trust, been omitted. As to your inward motives, intentions and purposes, in giving yourselves to the service of One, Who promises you no reward in this life, it is not for me to judge. God and your own conscience are the arbiters, to whom all your past motives, and all your present purposes must be left.

In stewards it is required that a man be found faithful, in work no less than in word. Make this then the test of your future ministry—its faithfulness; not in self-confidence or self-flattery, but in an entire renunciation of self altogether, and as entire a devotedness to Christ and to His work. They will always abide and increase together. No other gifts or graces can be a substitute for them. Put on therefore in deep humility the whole armour of God. We all need it daily. It is no less an *awful* than a glorious work to win souls to Christ. They are His sheep, for whom He shed His blood, whom we must feed; and their blood He will require at our hand, if we neglect them. We watch for the souls of men as they that must give account.

Read over, therefore, often the service for to-morrow's solemn

devotion of yourselves to God. Read it over once a month, and especially on the anniversary of your Ordination; and always with searching self-examination. Let your sermons be full of Christ and His truth; not moral essays.

Avoid controversy, and strife of every kind. "The man of God," says the Apostle, "must not strive." In work like ours, life is too short to waste on a victory of words. A victory too in which you will very often lose in spirit far more than you gain in argument. "Speak the truth in love," is the Apostle's charge—the truth always, but in love.

Zeal you will need and discretion too. In a climate like this, the discouragements to ministerial work are many and prevailing, both from within and from without, and Satan knows the weak point in each one of us. Much perhaps of revolting immorality may not meet the eye, but there is a great indifference to religion abroad; to this we cannot be blind.

One of our chief wants is that of frequent and systematic pastoral visiting; this alone can bring your influence to bear really on those committed to your spiritual charge. They who are strong, remember, must bear the infirmities of the weak, and not to please ourselves. Self-pleasing in us is self-condemning. Strive, not to read and preach only, but to adorn the doctrine of God our Saviour in all things.

Read—meditate—pray. Let your schools be your study. In them there is most hope. In a heathen country, adults are children. The catechetical is the only effective mode of teaching either old or young.

Never forget the importance of *character* to a clergyman and how much little things go to make up that character,—temper, manner, dress, conversation. Let not the Gospel be in your text only, but in all that you say and do. Exemplify what you teach. Connect your subjects with the appointed services of the day.

You will then omit no doctrine of importance. You will not say most where God says least, or least when He says most; but will learn well and rightly to divide the word of truth. Remember above all that the pulpit is the place of instruction, not controversy. Trouble yourselves not with Dissenters. Leave to them all the responsibility of antagonism with them. Do your own work in meekness and in faith—in quiet but resolute perseverance. If opposed, hold on in steadfastness; neither provoke nor be provoked to strife. Fidelity is our best weapon.

Make the rubrics your guide in all the services, either regular or occasional. In cases of doubt, refer to me, and I will do my best to counsel you safely. If you have catechists or assistants under you, let your own living example be their guide. Give them instruction as well as aid. Confine their teaching to the fundamental truths, as taught in the Catechism, the Creeds, and the Commandments, as gathered from the very Word of God.

Trials you must have, trials perhaps hard and sore; but "Endure hardness, as good soldiers of Jesus Christ." Show yourselves in all things approved unto God, as "workmen that need not to be ashamed. Be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves." "In word, in conversation, in charity, in spirit, in faith, in purity," be an example to others. Your charge henceforth will be the living souls of men. "Meditate on these things, give yourselves wholly to them," that having preached to others, you may not "at last yourselves be cast away." "And may the very God of peace sanctify you wholly; and I pray God that your whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

ON BOARD THE "INDUS."

1856.

S. LUKE XII. 8, 9.

"Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God: but he that denieth Me before men shall be denied before the angels of God."

WE are wont too often to narrow the meaning of God's Word. We are apt to look at it in one point of view, when many are embraced. We restrict it often to a single object, when it is alike applicable under differing circumstances. The text is an example—addressed by Christ to His earliest disciples, who at His bidding took up their cross at once to follow Him, and went forth with their lives in their hands to preach His Gospel to all nations: amid persecutions and trials and antagonism of every kind, amid perils by sea and land, perils in the city and the wilderness, perils by the sword, the scourge, and the stake, perils even unto death—to them doubtless these words are most properly applied, but they are not to be so restricted.

Our Saviour's pregnant words have a far more extended meaning, otherwise they would be only applicable to one phase of human life. For who among *us* is afraid of that persecution now? Who among us expects to be put to trial for life or death, on account of the faith we hold or the doctrines we teach? The age of persecution for opinion has passed away.

In what manner, then, are these words applicable to ourselves? It is a question of interest to us all, meeting as we do for the first time, strangers indeed to each other, but united in the bonds of Christian brotherhood, and gathered from various parts of a Christian land to go forth into the kingdoms of heathen darkness,

as faithful soldiers and servants of Christ ; meeting, too, on this first day of holy rest, to thank God for the blessing of a week's prosperous voyage.

The words of the text speak to us, one and all, a most significant warning. There is not one among us on whom these words do not bring a great responsibility, nor can we divest ourselves of it, any more than we can of our pledges at our Baptism into the Church of God. It is laid by Christ on the conscience of us all, each in his own appointed sphere, somewhere within the boundless realms of darkness and superstition before us, to make our Christian "light shine before the heathen, that they may see our good works, and (by their conversion) glorify our Father which is in Heaven."

For this purpose Providence has called every one of us forth from Christian England, not that we may amuse, or enjoy, or advance ourselves, but that we may carry the light of Christ amid the darkness of ignorance and superstition among her subject heathen people, whether in India, China, or Ceylon: not, I repeat, for our own enrichment or advancement, so much as for the glory of Him Whose name as Christians we bear, and Whom we profess to serve.

A missionary call is thus laid upon us all, laity and clergy alike, and a missionary spirit must be awakened in our hearts, and be kindled and glow with a generous warmth, if we are really, as Christian men and women, to do the holy work for which we are now being borne in safety over the deep waters. None among you can, I am sure, persuade himself that the great power of England—commercial, political, and territorial—is not given to her of God as a trust. It is, therefore, only by the faithfulness of all her sons amid the corruptions of heathenism, in the discharge of that trust, that either our country, our Church, or we ourselves can stand acquitted before God, or avert that doom which has

eclipsed the light of so many nations of the earth, by the perversion of the true faith, as in the countries of Southern Europe ; or the substitution of a false faith, as in those of North Africa.

Is there then any fear, you may ask, that among ourselves, born and baptized and brought up in Christian homes as we have been, any will refuse to confess Christ before men, or venture to deny the Lord Who bought them, in the face of so plain and solemn a declaration as the words of the text—coming, too, with such singular point and power to the conscience of each, going forth as we are among the heathen? Doubtless, there *is* a fear. Seeing, brethren, what I have often seen, and knowing what I know (from the experience of ten years amid the darkness of Oriental superstition), how soon their Christian responsibilities are forgotten by many, when the restraints of Christian society and the influences of a Christian home are removed ; when spiritual privileges are few and scarce, friendly counsel far away, parental authority gone ; spirits buoyant, passions high, temptation strong, youth self-confident, and prayer forgotten—prayer, my Christian friends, the one safeguard left to each in his solitude, the one remaining bond between God and the conscience—neglected—deliberately all but cast away ! It would not be honest in me, it would not be true, to say, There is *no* fear, or that I have not *great* fear for many, lest amid the temptations around, and the deceitfulness of the human heart within, they make shipwreck of their faith, and fall victims, as many have fallen, of the circumstances around them, against which they may be on their guard, if they seek in daily prayer that guidance from above which alone can strengthen, settle, and bless them in the paths of holiness and purity.

Who of you can look into your own hearts, and not feel conscious of many a temptation, daily and hourly, if not actually to deny Christ, to confess Him too feebly and faintly before men ;

to follow Him with a flagging step and faltering heart when the world's frown has to be faced, or its flatteries overcome? The fire of persecution may have no fear for us, but there is a fire to be borne in the world's ridicule, in the gibe of the scoffer, in the censure and displeasure of those among whom we live, and in the deceitfulness of our own hearts, more trying far than many are willing to acknowledge.

Brethren, let me not deceive you. To confess Christ really before men requires courage and constancy of heart. It requires faith—deep and earnest religious principle. Above all, it requires the help of the Holy Spirit of God to give firmness and stedfastness to that principle, to enable you to buffet the tide of evil around, to stand up meekly but boldly against the remonstrances of the worldly, and the laughter of the weak; to brave public opinion in the straightforward path of duty, to resist the coldness and deadness in spiritual things, which creeps so stealthily over the hearts of many, and will do so over yours, amid the want of those holy influences which surround the homes we have left, and all the blessed strength of the Church Services and Sacraments, from which many among you may soon be cut off.

In a heathen land, brethren, all must be confessors of Christ, or they cease to be Christians; cease to be so in the only true sense, which would lead them at all times and in all places to confess Christ fearlessly before men. To what then should we look for the attainment of that fixedness of principle, that constancy of faith, which will enable each of us, young and old, laity and clergy, all in their several stations, really to confess Christ before men, and, like S. Paul, never to be ashamed of the Gospel of Christ?

What we have read this morning will supply an all-sufficient help, as it suggests an all-convincing reason, on no less authority than the Saviour Himself. "Be not afraid of them that kill the

body, and after that have no more that they can do." The fear of God is the only bulwark against the fear of man: the love of Christ the only remedy against the love of the world. They cannot co-exist: one will prevail: *which* of the two must depend most upon yourselves, and your own unceasing prayer for the help of that Holy Spirit, Which will never be denied to those who seek it. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

ON BOARD THE "ALMA."

1856.

S. JOHN I. II.

"He came unto His own, and His own received Him not: But to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

THIS is a very remarkable declaration. On any other testimony than that of an eye-witness, we should perhaps pause in doubt that One Who wrought so many wonderful works of power and mercy and love, *could* have been rejected by those who saw the wondrous works and heard the gracious words of Him Who spoke as never man spoke. But so it is written. "He came unto His own, and His own received Him not." This of course is spoken of the Jews. . . . But is there no parallel to this in our own day? Are not we now, as the Jews were then, peculiarly the favoured people of God? and therefore His own, as His chosen instruments in furtherance of His great purposes of mercy to the world;—His own, in the abundant spiritual privileges we enjoy; in the pure

Church of Evangelical truth and Apostolic order combined, with which we are blessed—in the uncorrupted verity of His written Word,—above all, in being the heralds of His great salvation among the heathen, the preachers of His Gospel, wherever the English language is spoken, from America to Australia, from Canada to Ceylon and China. And yet, brethren, do we as baptized Christians receive Christ as fully as we ought; with as earnest a faith, with so hearty a life service as we might? This is a question coming home especially to us, met together in this ship on our way to heathen lands, where our Christian light, the light of true Christian character and holiness, must be made to shine, or it will become to us darkness for ever. Within the last few days we have passed together by many a hallowed spot; we have trodden ground marked by the footsteps of the infant Christ, in flight from persecution. We have looked on the cornfields of Joseph, the wilderness of Pharaoh. We have crossed the waters of that ancient river, the river Nile, and seen those stately structures which are said to have cost the Israelites so much, and their oppressor still more. We have passed in safety the waves which doomed the army of his sovereign might to so sudden and awful a destruction, and are now almost within sight of the very peaks which witnessed the first delivery of God's law to man. We have visited the site of the first, and one of the greatest Christian schools—the catechetical school of Origen and Athanasius at Alexandria; and what do we see there now? what do we see in all these spots, hallowed by the recollections and records of the Old and New Testaments alike, but the impress of superstition and falsehood on every side, witnessed in the triumph of the crescent over the Cross, by many a Moslem mosque and minaret. And the reason of all this is, the shortcoming and unfaithfulness and cold-heartedness of those professing Christians, who followed in after times the earnest hearts and living faith of those holy men

who fought and bled for the truth of the Gospel, as they received it from Christ and His Apostles.

Great then must be the obligation lying on each one of us, as Christian men and women, sojourning in lands of darkness like those to which we are on our way, to make our light, the light of our Christian life, shine before the heathen, that they may see, not our wealth and power and science, our resources and inventions, still less our haughtiness, our self-indulgence or excesses, but see our good works, and by their conversion glorify our Father Which is in Heaven. If we do not strive for this earnestly and heartily, every one in his respective sphere of duty, laity as well as clergy—in the city or in the jungle—in the barracks as well as in the church—we shall verify each in himself the words of the text. “He cometh to His own, and His own receive Him not.” But mark the words that follow—“to as many as received Him, to them gave He power to become the sons of God.” Yes, even to the heathen, who in simple faith receive and welcome the earliest rudiments of Christian truth, even to them, in their childlike teachableness and simplicity gives He power to become the sons of God, because they believe in His Name. Every single convert therefore whom each of you, in your several stations—by the holy life you lead, by the example you give, or the influence you exercise, win over to Christ—every school you aid, every child you teach, every lost one you help to reclaim for Christ; to *all* such, in India, in China or Ceylon, whether gathered in by hundreds as in Tinnevely, or as we must rather expect, one by one, even to as many as receive Him, to them gives He power to become the sons of God.

Great encouragement is thus given us to use every influence we can obtain, either of position, character or resources, to exercise all the power we have, judiciously but faithfully, to win souls to Christ, as fulfilling the great requirement of the text in both

respects, as truly receiving Him ourselves, and getting others to receive and welcome Him also.

Be therefore earnest, brethren, in this holy work to which you are called as British Christians in a heathen land. I urge this, not so much for the sake of those to whom you may thus impart so great a blessing, as for your own sakes—that as Christ has come once to you in your Baptism, and will again come to you as often as you truly seek Him in earnest faith and prayer—daily or hourly—He may find you truly and really His own, and make you more and more so by the increasing gifts of His grace.

Above all, take earnest heed, each one of you, that nothing in your life or conduct mars the work that God is beginning evidently through British Christian agency, for the eventual call of all nations to His truth, till the whole earth is “filled with the knowledge of the Lord, as the waters cover the sea.”

If you are not able to help it actively forward yourselves, do not in word or act, do not by unholy lives, ungentle tempers, or unrighteous conduct in the face of the unenlightened, bring accumulated guilt on your own souls. The native heathen are shrewd observers of us always, and judge for themselves with acuteness, whether we as Christians maintain the standard of our high profession or not. If any one of us should cause by our acts the Name of Christ to be evil spoken of, or the work of Christ to be impeded, a double guilt must lie upon us, because, like the Pharisees of old, having the key, we enter not in ourselves, and hinder those who by the grace of the Holy Spirit might be moved to enter in, if they saw in us the real and living pattern of true Christian character.

Faith is the one thing required in all; in *them* to receive Christ, in *us* to give the means and opportunity of receiving Him; the faith which is a vital, practical principle—realised in constant action, evidencing by the outward Christian life the inward grace

of the Holy Spirit. *Then* may we each humbly hope that we are ourselves His own—Christ's own, having the witness of the Spirit within, when we are most in earnest in extending the same unspeakable blessing to others. It is the inherent principle of Christian faith to be expansive, diffusive, growing, with an outward tendency towards improvement; for the establishment of Christ's Kingdom, as we daily pray, more really in ourselves, and its extension more widely amongst others—not for our own praise, but for His glory Whose gift it is, as the power of God unto salvation, to "every one that believeth."

ON BOARD THE "ALMA."

S. JOHN XV. 4.

"As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in Me."

FEW of the parables of Christ are more instructive than that which we have read this morning. We are not left in doubt at all as to its personal application to ourselves. . . . We have Christ's own explanation of His own words, clear of all human doubt, open to no fanciful or wayward misconstruction. I rejoice that in this, our last opportunity of spiritual communion together, it should be so; and still more that it should be of so thoroughly practical a character, that it seems hardly to leave a choice as to the subject of the last teaching you will ever hear from the lips that now address you.

They are indeed most solemn words. The oneness of our union and continued communion with Christ is plainly put before us as the only source of everything that is good within us. . . . Christ, and Christ alone it is from Whom all our spiritual nourish-

ment day by day is drawn, an inward spring of living strength and spiritual growth, through the aid of the Holy Ghost, just as the branch is fed and supplied with a secret source of life and freshness, of foliage and fruit, from the root of the parent tree. Sever that close connection and the branch must wither and die; nor can any result but spiritual death be ours, if by the worldliness of our lives, or the neglect of our prayers, we cut ourselves off from daily communion with Christ, as the Fountain Head, the sole Author and Finisher, not of future salvation only, but of present holiness.

Last Sunday our Saviour's charge to us was to "continue in His Word, that we might be His disciples indeed." Continued and close union with Christ was then presented to you as an obligatory duty: the irrevocable pledge of your Baptism, from which no earthly power can release you. To-day the same union with Christ is brought before us as the privilege of our Christian calling; in Him it is that we are required, and by Him that we are enabled, to bear fruit. Happy will be they among you in whom the abundant fruit is found of Christian holiness, Christian earnestness, and true Christian faith. "I am the Vine," saith Christ, "ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing." For this purpose we were, in unconscious infancy, engrafted in Him as living branches in a living Vine, that we may evidence to the world that we are His, not by our profession, but in reality; not by a luxuriant foliage pleasing to the eye only, but the ripe and rich ingathering of an abundant fruitage.

What then, brethren, is the fruit which we, as Christian Englishmen, are to bear in the heathen lands to which we are borne, which we have now almost within sight—we who have lately come forth from Christian Britain to carry the Cross of Christ before us as His disciples, wherever we go? Is it fruit for ourselves alone,

that we may get rich and go home again after a few short years, leaving no record behind us of our Christian fight of faith—no impress on that dark land of our Christian character? Is it that we may freight our ships with the rich productions of the East? Is this the highest purpose, think you, for which God in His all-wise Providence commits to England the vast extent of territory, the countless populations of India, China, and Ceylon—only that we may look with self-satisfied complacency on the deep-rooted errors of Brahma, and Buddha, and Mahomet, and their tyranny over the human mind; and say to ourselves that it is no concern of ours? Is it that we may only visit with wondering curiosity the pillared structures and sculptured temples of their massive architecture (records of their former power and greatness), and satisfy ourselves that as it has been, so it must continue to be; that because almost alone, as we shall be amid such overwhelming multitudes, we can individually do but little, therefore we are to do nothing—to attempt nothing—and bow ourselves down before those colossal superstitions, as if they were impregnable, and the remedy utterly hopeless, quailing and cowering before the difficulties presented to us, with hearts of little faith?

Our Christian country has indeed a higher call upon her, and we as Christian Englishmen must rise equal to it, must each do our part in lifting up on high the torch of truth, the lamp of salvation, which God confides to us in the Scriptures of His Word as the beacon light of the world; a burning and a shining light amid the all but impenetrable darkness around.

Nor are we left without warning. Other nations have gone before us; first Portugal, and then Holland, in these very countries, for commerce, for colonisation, for enlightenment, and each in their turn have signally failed—failed, I mean, in the work and calling of God, for blessing to a corrupt and idolatrous people. Weighed in the balance on high, they have each in turn been

found wanting, and their empire has been taken from them. We Englishmen now stand before God on our trial in their place; with greatly extended territory, enlarged means for good, and accumulated power of every kind—of resources, of science, of wealth. It cannot be that all this, by the Providence of God, has been committed to England beyond every nation of the world, but for *some great purpose of His own*—not merely that, amid the wonder of subject nations, we may thread their vast territories with our iron roads or electric wires; or even that by the incorruptible administration of a benign jurisprudence, we may exhibit before them the high standard of British character, the pure model of British law, order, and justice between man and man, without distinction of race, or colour, or nation, or caste.

It is for something better than all this, for a higher and holier purpose. Surely it is not presumptuous to believe that England is ordained of God to be the Missionary nation of the world, and therefore in proportion only as we each of us strive to realise this idea of our own Christian responsibility, and lift ourselves up to it, can we aid the accomplishment of the purpose of God, or fulfil each for himself his own mission, or acquit himself of his accountability before Heaven. Every individual Christian in a heathen country has this charge laid upon him. He must bear the evidence of his baptismal Cross in his holy life, or he descends to the level of the heathen themselves, he incurs the awful condemnation of the Apostle's words: "Better had it been they had not known the way of righteousness, than after they have known it to turn" from the knowledge of the truth, and "deny the Lord Who bought them."

And do not think this a matter affecting the clergy so much more than the laity, as many are wont to imagine. It is the privilege, as well as duty, of every Christian, *as a Christian*, be he lay or cleric, to do the work of Christ wherever he is among the

heathen, before whom his Christian light has to shine, "that they may see his good works, and glorify our Father which is in Heaven." Doubtless an additional ministerial responsibility attaches to the Clergy, and to that *we* must look. But the special accountability of each single Christian is so very often forgotten, that it does press greatly upon my own conscience in this last opportunity of spiritual intercourse together, to strive earnestly, with all the power that words can speak or heart can feel, to intreat you, though a stranger, still a spiritual father of your Church—never to forget this, as you value every hope of your Christian calling here, or your salvation through Christ hereafter. "As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in Me. . . . For without Me ye can do nothing." It is Christ's own word—Nothing.

You may indeed achieve a great name—political, military, or judicial; you may win the applause of multitudes and earn the thanks of your country; and what is it? Christ's own word tells you to-day if done without Him, it is *nothing*. You may accumulate, as many have done in the East, great wealth; by trade, by speculation, by economy; and what is it? again Christ tells you to-day, it is nothing. All that the world can give or promise, its power and riches, its grandeur and state and praise—not one or all of these together will avail you in the hour of death or in the day of judgment, for "what shall it profit a man," is the solemn question, "if he shall gain the whole world, and lose his own soul?"

Fruit is the one thing required of us all, fruit for God and fruit in Christ, not profession but practice, not words or promises, however good, but deeds of Christian charity, holiness and faith. Wherever we are, and whatever we do, alone or in a crowd, in the thronged city or the solitary desert—in the marts of commerce, on the seats of justice, at the board of council or the social table, in the barrack, in the exchange, in the school, and in our own

quiet chamber, in all and everywhere fruit is required of us—the fruit of all the spiritual privileges of our Christian birthright, of the holy services and sacraments of our Church, through the gift of that Holy Spirit, Which in answer to the prayer of faith will be breathed into our hearts, to become our guide, our consolation, our support always; our “very present help” in time of trouble even to the end. *Fruit*, the fruit of holiness and faith is the only evidence that we dwell in Christ or Christ in us. “Herein is My Father glorified, that ye bear much fruit. So shall ye be My disciples.”

Go then forth, all of you disciples of Christ, as Christian laymen, members of the living Church of God, into the kingdoms of darkness around. Be missionaries for Christ, every one of you, male and female, in spirit, in faith, in work; bear His name bravely and faithfully before the world.

Be never ashamed of His Gospel. Let its light shine before you and in you, that you may become luminous yourselves; living up to it, that you may live for ever by it. An unworthy Bishop’s prayer will be with you, now that we part, not to meet again, that you may indeed strive more and more after the Apostolic standard: “Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” “And may the very God of peace sanctify you wholly; and I pray God (for *all* of you, for each one of you), that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.”

S. THOMAS' COLLEGE COMMEMORATION.

1856.

ISAIAH LI. 18.

“ There is none to guide her among all the sons whom she hath brought forth ; neither is there any that taketh her by the hand of all the sons that she hath brought up.”

THE singular commendation of Abraham, both on account of his own earnest faith, and his faithfulness in the trust confided to him by God, was more than once expressed in very remarkable words : “ I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.” The same patriarchal authority which he exercised was renewed by Moses to his descendants. . . . “ Take heed,” said he, addressing the children of Israel as one man, “ Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen ; but teach them thy sons and thy sons' sons, that they may learn to fear Me, . . . and that they may teach their children.” The command was handed down from father to son, and through many generations it was religiously observed.

It was not till long after, when these wholesome truths were forgotten and the required discipline neglected, that of this very same nation the solemn words were spoken : “ There is none to guide her among all the sons whom she hath brought forth.” They follow close upon that startling call and awful sentence denounced : “ Awake, awake ! stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of His fury ; thou hast drunken the dregs of the cup of trembling, and wrung them out.”

Whence, then, arose this disastrous change ? How can so utter a falling away of the people of God, of a whole nation, be accounted for, so that the prophet seems almost to *labour* for

language in describing the hopeless state of the body politic, when he declares that "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores."

Doubtless none so mortal wound could be inflicted on any nation which has once tasted the heavenly gift of God, no such putrefying sore could so eat into the very vitals of society, as the neglect of religious training for the young.

This was one great cause of the downfall of the Jewish people. . . . Nor are our own times without parallel examples of similar national decline, arising from the perversion or abandonment of the true faith, owing to the same cause, and at last issuing in the utter drying up of the springs of that only knowledge which maketh wise unto salvation; on which alone, in the education of the young, the true elements of national character, national principle, and real national greatness can be based. . . .

In no country in Europe are the voluntary efforts in behalf of Christian education so extensive as in England; and such individual efforts, widely diffused as they are, shew the Christian spirit to be really working in men's hearts for good to others; that they are willing to make sacrifices for it, that it is no mere lip service, but a heart service for God, and for the salvation of those who are made by His Providence dependent on them. It is a most gratifying fact that among no other religious body is it so effectively carried on in England as in the Church. In spite of all difficulties, political and sectarian, the Church in England has been the great educator of the people. The Church and the School are essentially and intimately connected with each other; the School by its simple teaching of fundamental truth preparatory for the Church, and the Church confirming every high and holy principle taught in the School. Beginning in the

cradle, it first receives the infant to bless it with the grace of holy Baptism. It requires sureties for the Christian training of every child so brought to receive its blessing; it provides a form of instruction in the Catechism, embracing in simple words every doctrine necessary to salvation,—the covenant of grace between God and man; its three-fold promise, and its three-fold privilege;—all the articles of the Christian faith in its Creed, the Commandments of God's Holy Law, the prayer of Christ's own teaching, and the two holy Sacraments appointed by Christ Himself.

Thus she trains up her children in systematic teaching till they come to an age when they are able to take upon themselves the solemn pledge of their Baptism; when again she lays the hand of blessing upon each, confirming them with the gift of the Holy Ghost, and then admits them to the full participation of every spiritual blessing in Holy Communion, to their great and endless comfort. Such is the simple and straight course in which the Church in faithfulness to her trust, would not only suffer all her children to come to Christ, but herself bring them to Him, and therefore in her hours of sorest trial (and such, we know from history, have befallen her) she has never yet wanted those among her sons who would stand, and have stood by her, amid peril and perplexity and distress.

And while trustful in God, and caring for her own children, the Church at home is not unmindful of the greater need of her colonists in every part of the world.

To us, brethren, she has in this holy work again and again held out the helping hand of brotherly love; and much do we owe of our progressive growth and unlooked for success, next to the goodness and blessing of God, to the kindly and heartening aid with which the Church at home has from the first befriended, and still befriends our own Collegiate Institution. It would not be meet on such an occasion as this, our solemn commemoration in

thankfulness to God, to pass in silence the generous benefactions which many brother Churchmen of highest consideration in the state, have contributed to assist the permanent endowment of this College as a Divinity School, in blessing for all time to the native Church of this country, in the conviction that the work of God in heathen lands will best be done by the Church of His own appointment; and that the truest witnesses for Christ before the world are those who are not ashamed nor afraid to lift on high His Cross, as the symbol of their faith in those sufferings even unto death, which procured the redemption of a lost world, by "the one Mediator between God and man, the Man Christ Jesus."

This, my young friends, is the real foundation of all you will learn here that is high and holy and pure; it is the keystone which will bind together and consolidate the whole structure of your education; yea, more, will sanctify and bless all in an especial manner to the glory of God and your own good—making obedience to His will, not the desire of our praise, the mainspring of all your efforts for self-improvement, the fulcrum by which you may lift yourselves up, not to mere human distinction, but to everything estimable in the sight of good men, and commendable in the award of a gracious God.

His service, remember, must always be a heart service; and for this a heart knowledge is essential: that knowledge of yourselves and your own consciences which will bring you to God upon your knees every day, to pray for that help which alone can keep you from temptation and from sin.

The real end of all education, remember, is not to sharpen the intellect or improve the mind alone, but to form the character of the future man, to mould his habits, to fix his principles, to make him good as well as wise; and no system which aims at less than this, which would take any standard short of the high tone of Christian character, can be worthy of your esteem, or of our

service. To this, God helping us, we would raise each one of you, and to this must both our efforts and yours be earnestly and heartily directed; not only by diligence in school, but by your conduct in the world and in your homes; that all may see in our bearing, in our conversation, that it is a Christian school to which we all belong, it is Christian character at which we all alike aim, and the Christian's reward, not the praise of men, to which we all look—the approval of God and the blessing of His Holy Spirit, in the faith of Christ, Whose name we bear, and of Whose Gospel we will never be ashamed. Be emulous of this one high and holy and really great aim, to be everywhere and in everything faithful and true to God and to His Church, in your homes and in your hearts, in your employments and amusements; and then it will never be said of *your* country and Church, as we have read to-day of the Jewish people and *their* Church, “that there is none to guide her among all the sons that she hath brought forth, neither is there any to take her by the hand of all the sons whom she hath brought up.”

Go now to your homes, and carry with you the blessing of one whose prayer to God for you all at happy Christmastide will be that your happy Christian school will make for you happy Christian homes, and that if spared to meet again and begin another year together, we may all so number our days, that we may apply our hearts to the attainment of that wisdom which alone will make us wise unto salvation, through Jesus Christ our Lord.

FOR THE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL.

PREACHED AT SINGHALESE SERVICE, S. PAUL'S, COLOMBO.

1856.

S. LUKE II. 32.

"A light to lighten the Gentiles, and the glory of Thy people Israel."

THE mercy of this Providential gift to the whole race of man is put before us prominently in the text, not only as having been "prepared before the face of all people," but as being extended to the very adversaries of the true God, to those who worshipped the creature more than the Creator—as "a light to lighten the Gentiles"—all who at any time, from the East and the West, from the North and the South, may be led by the grace of the Holy Spirit, or won by our teaching, to sit down with us in the Kingdom of God.

Once, brethren, Christian England was in the same dark condition, even darker, than Ceylon is now. Others in a foreign land, at that time more favoured and blessed of God, saw the fair captives of heathen Britain sold as slaves in the market-place of Rome. Some generous hearts were moved towards those poor prisoners in compassion of the dark state of their distant country. As "good stewards of the manifold grace of God," they sent faithful men to preach the Gospel there, and England thus became Christian.

From that time her advancement as a nation has been progressive. The first of European kingdoms some centuries afterwards to throw off the trammels and corruptions of Rome, she stood forth to the world as the champion of truth, sweeping away from her ritual and liturgy every fallacy and tradition of man's invention,

and holding fast the Sacraments and holy ordinances and pure evangelical faith, once delivered to the saints by Christ and His Apostles.

Thus herself blessed uninterruptedly with a full knowledge of God's truth, she is now, and for the last 150 years has been, earnest in extending the same blessing to all nations brought under her sway or within her influence, that wherever the empire or commerce of England may reach, her Church may be planted and her Bible read, in blessing to millions, who but for the wide diffusion of the English language and the translation of the Scriptures, would not yet have known the name of Christ.

Thus through the faith of England and her children, the world may now be said to be encircled with a band of light and truth, by the establishment of the pure Apostolic Church of Christ among all nations which either are or have been subject to her, from America to Australia, from Canada to Ceylon and China, from Newfoundland to New Zealand. Every spiritual blessing which England herself enjoys she now imparts in its integrity to her colonists and dependents. Her Scriptures and her Liturgy, her Episcopate and Ministry, all her holy offices and still holier Sacraments,—all are freely imparted to each and every people in their own tongue wherein they are born. England and her Church exercise no despotism; they assume no spiritual rule over your consciences; they leave you free to choose, free to judge, free to act; setting before you only their pure model of spiritual worship for your adoption, and giving you opportunity of emulating their example, and urging you one and all to be in earnest in diffusing the same blessings to hundreds and thousands of your own fellow-countrymen, in less favoured districts of this beautiful, but still darkened land.

This is the great and ennobling object and earnest service of that Society for which I plead amongst you to-day, the Society for

the Propagation of the Gospel. Its work is in an especial manner the work of Christ in every heathen land, to take Christ Himself as its pattern, to preach the Gospel to the poor,—to preach it in the Church, to teach it in the School, to send Missionary Clergy with catechists and schoolmasters to aid them, wherever the door is opened, and the means can be raised for maintaining them.

Thus many a dark spot in this your land is lit up, as it were, by that light which was sent to lighten the Gentiles ; many a village, many a Christian family, is at least occasionally visited by the Christian teacher, who, without the help of this Society, would be cut off altogether from the privileges which you so fully possess without cost to yourselves. From Matura to Hambantotte, including Belligam and Tangalle, in the South,—Manaar, Putlam, Chilaw, and Calpentyon on the West coast,—Badulla and Nuwara Eliya in the interior, and Batticaloa in the East, are all visited by the Clergy of this Society ; and near your own homes, three Churches and twice as many Schools have been built in the Mission of Milagraya within the last six years, and nearly 1,500 children are receiving Christian instruction, in Schools maintained or aided by this Society between Colombo and Pantura, besides the Industrial School not far away, with 60 pupils, taught to earn their own living by healthy, happy Christian industry.

Such are the works that we would gladly carry forward into every nook and corner of this fair land, if only we had the means and resources with which to do it, and I pray God that He will move your hearts to-day to take up this service in earnest, as His own work, for Christ's sake, for your country's sake, for your own sake at the last day. It is the more your duty, dear brethren, to promote God's cause in blessing to others in a humbler position, because so much is done for you.

Prove, therefore, that you really value God's blessings to yourselves by being in earnest in sharing them with those around you,

“By this,” says Christ, “shall all men know that ye are My disciples, if ye have love one towards another.”

Certainly in no better way can we prove our love for Christ than by shewing, for His sake, a love for lost souls, by extending Christ's own charity towards our benighted neighbours on every side, who must perish in their ignorance, if no helping hand is held out to lead them, no light to guide them to Christ, and raise them from the depth of ignorance and superstition in which they now lie buried. This we shall be able to do with God's blessing, if we are in earnest, not, indeed, singly or alone, but through an agency like that which this Society provides, by uniting together as a Christian brotherhood, joining hearts and alms in the cause of God, to do in a brotherly spirit the work of Christ as He would have it done. By contributing monthly or annually to this common fund, you will be extending this Society's holy activity in the work of Christ. The humble Christians of Tinnevelly subscribe together to send Catechists and teachers to this very island for their fellow-countrymen here; some of your own youth are now, at their own suggestion, raising a monthly fund to instruct, if it be found possible to reach them, the poor Veddahs of Bintenne. I am earnestly anxious, therefore, that you, as the principal congregation of the Singhalese people, for whom so much more has been done than for many in other parts of this country, should not do less in the work of God, and in the cause of Christ, than others who have much fewer advantages. “Freely ye have received, freely give.”

ADDRESS ON LAYING CORNER-STONE OF
MOROTTOO CHURCH.

DECEMBER 29TH, 1857.

MY CHRISTIAN FRIENDS,

The holy purpose which calls us here together to-day, is one of more than usually solemn thanksgiving and joy; a Christmas festival of Christmas joy, with truly Christmas feelings of gladness and gratitude to God.

The house of prayer in which we assembled this afternoon, full as I rejoiced to see it, can hardly be thought worthy, either of the sacred purpose for which it is used, or of the congregation that assembles in it.

It is a roof-covered wall, and nothing more. It is in a low, damp situation; unhealthy and unventilated—with nothing to recommend it to your regard, but the sacred purpose for which you meet beneath its roof.

It has pleased God therefore to move the spirit of one among yourselves, to come forward in the name of Christ, and with large-hearted devotion of the worldly substance with which he is blessed, to propose building a Church more worthy of the name, and one which may be consecrated (which the other never was) by holy service for ever to Him, and set apart in all time for His worship.

In this good and holy work you have all been invited to join, and you have well responded to the call.

Churchmen in England too have sent you their offerings towards it, in token of their approval of your earnest effort to lift up on high the Cross of Christ in this heathen land, without appealing either to Government or to strangers for aid. I hail it, therefore, as truly a national effort to build a national Church.

And although it is quite true that God may be worshipped as sincerely in a cadjan-covered shed, and on an earthen floor, as beneath a pillared arch, and on a marble pavement, it is not less true that He delights in the willing offerings by His grateful people of their choicest and noblest gifts for His service. And it would indeed speak shame to our hearts, were our own houses well-built and adorned, and the House of God left neglected and uncared for. We look therefore to-day in faith for His blessing on our work. We pray earnestly for an increase and continuance of it, that what has been so well begun may be continued and ended in glory to Him, and in the greatest good to you.

In a neighbourhood where so much error prevails every Christian Church that is built, every Christian School that is opened, is a witness for God and for truth, as taught in our pure and Scriptural branch of the one true Catholic Church. It becomes at once a light beaming brightly amid the darkness around—a burning and a shining light, where the Word of God is preached, and the faith of Christ is taught, in all fulness and simplicity,—neither going beyond, nor falling short, in anything which Christ and His Apostles declared to be necessary for the salvation of man ;—not faith without Sacraments, nor Sacraments without a Ministry, nor a Ministry without a commission, duly and authoritatively imparted, stedfastly and consistently maintained. Such is your privilege, and has long been so, in this village, and a great privilege it is, if you value it rightly, when compared with the blank void in many other dark, very dark portions of this your native land.

Here, then, you have the beginning of the material fabric ;—here, too, you see the living Ministry before you ; of Bishops, Priest, and Deacon—two of them of your own race and language ; and here, too, present among you is the representative of the true spirit of Churchmen, of those who are glad to give, and spend,

and build for God, that not only you and your children, but your children's children, may be blessed by the work he undertakes to complete for you. This will be the first Singhalese Church, I believe, built wholly by the Singhalese people. It leans on no Government aid; it asks no help from strangers. It is a thank-offering of Singhalese gratitude to God for His continued blessing on Singhalese industry and intelligence; and a far better memorial to leave behind than any that art could design, or wealth could purchase. Here, long after we are gone to our rest, will every ministry of our holy faith be solemnized in enduring blessing to thousands yet unborn, in holy Baptism, in Confirmation, in the holiest Communion of the Body and Blood of our crucified Saviour, Who alone taketh away the sins of the world. Here will the bands of holy wedlock be knit, here will the infant child be washed clean from sin; here will the word of truth be preached and taught; here confession will be made and absolution pronounced, prayer will be offered, and grace imparted, to all who seek it aright. Here the repentant sinner and the reclaimed wanderer will be welcomed to Christ; a fountain of spiritual health for the sick, of comfort for the sorrowing, of peace for the broken-hearted, of mercy for the contrite will here be opened. Here the choicest gifts of the Holy Spirit will be given to all who seek, and salvation assured through faith in the Gospel of Jesus Christ, which, says S. Paul, "is the power of God unto salvation," not the means, or opportunity only, but the *power*, and that not a mere human, or limited, or finite power, but the power of *God* unto salvation, to everyone that believeth.

And now, before we part, one word of public thanks to you, my honoured friend, whose generous gift for our God and our Church, has brought this large assemblage together to-day. . . . In the presence of many, and in the name of all true Churchmen in the Diocese, I thank you; and I pray God that ere long you

may witness the still happier completion of this noble structure which you have to-day so happily begun. Growing old, as we both are, and at the close of another year (many more of which we can hardly hope to see) I cannot wish either for you or myself a better object for the prayers and thoughts of our declining strength, than the building up by means of the outward material structure, the still more enduring and blessed fabric of the living Church, in the inmost hearts of living men; nor, dear friend, can I wish when the labours and cares of your busy and prosperous life are over, a nobler monument to your memory in the hearts of your kindred and neighbours around, than that every traveller along that bustling high road, whether foreigner or native, should point to the western tower seen rising high among these lofty trees, as the abiding monument of the good Modliar of Morottoo, who to the end of life was thoughtful for the souls of his neighbours, and not less anxious for their salvation than for his own.

And now bidding you in behalf of this great congregation, a hearty "Godspeed," we commend both your work and yourself to His blessing, Who alone can and will bless every work undertaken for His own glory, and the good of His faithful people.

*SERMON AFTER THE DEATH OF AN AGED
SINGHALESE CLERGYMAN.*

JOB. v. 26.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season."

SUCH was the promise held out to the patriarch Job, to support him under the trying afflictions with which God had visited him. . . . The words are expressive; they speak of what we

may call a seasonable death. They contain a softening and soothing view of the end of our earthly lot. They are suited to diminish the natural terror with which we are wont to regard death. I say *natural* terror, for we do all naturally shrink from the thought of death. It is not so much the *act* of dying that we fear, but we are afraid to look into that mysterious state which death opens before us.

Doubtless a Christian fears this less than another man, for he knows that death is conquered; he has a sure and certain hope that he shall rise again. But even a Christian cannot put off altogether his anxiety as to the state hereafter. And so he prays, and rightly prays, that his death may not be sudden, *i.e.*, unprepared—that he may have time and grace to set his house in order, to make preparation against the change that awaits him. But this common fear of death, this feeling of uneasiness and anxious misgiving as to what may come after, is much diminished when the blow falls upon a prepared head and heart. Then death's approach has little to alarm us. It comes not then as an enemy; it comes rather as a messenger of peace from on high. He to whom it comes is not taken by surprise. He has been expecting, looking, possibly praying for it, and he bids it almost welcome. He says in heart, if not in words, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." . . .

He for whom we now mourn, whose memory this whole congregation cherishes with feelings of affection, had nearly reached the full limit of man's earthly existence. In his death he has fulfilled the words of the text—ripe and ready, beloved and honoured, he has been borne to his grave in a full age, "like as a shock of corn cometh in, in his season."

I see nothing, brethren, that ought greatly to grieve us in such a death. I see much in it that calls for thankfulness. Now that

he reposes in his quiet resting-place it would be wrong to grieve. "I would not have you ignorant concerning them that are asleep, that ye sorrow not as others who have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

This leads me to another point on which I would touch. If we seek comfort in the loss of friends, from considering the timely ordering of their death, we may seek it also from the character of their lives. . . . The shock of corn has not only been gathered in his season, but not we trust without some "fruits of righteousness which are by Jesus Christ to the praise and glory of God." Do not, however, misunderstand me. I do not speak of human merit in any way, God forbid! or of salvation as attainable on any other ground than through faith in the one all-atoning sacrifice, once offered on the Cross for the redemption of a lost world. But there are, as you know, two kinds of faith. There is a wordy, unreal, do-nothing faith; and there is another, which says little, but works much, which shews itself by a faithful discharge of its duty to our neighbour and to God. And from this we gather comfort in the thought of our departed friend; for ye are yourselves witnesses how unblameably he behaved himself among you. . . . God grant that in the great day of judgment, when he and you shall again meet face to face, he may have cause of gladness, and see in many a soul saved from among his flock, proof that he did not labour in his Master's service or his Master's Name, in vain. "Blessed are the dead which die in the Lord, yea, saith the Spirit, for they rest from their labours, and their works do follow them."

One lesson it concerns us all to gain from this solemn subject; that "the fear of the Lord longeth days,"—that a life of godliness, a life passed in serving God by the performance of those duties to which He has called us, is best suited to bring us to an honoured

old age and a peaceful death. If we would live long and see good days, we must be of those who serve God from their youth, and labour patiently and faithfully in whatever station in which He may have placed us.

Still, brethren, though the old come to their grave like shocks of corn in their season, we must remember it is not so with all. None can tell what a single day may bring forth. Warnings are around us, at our very doors,—in our own homes, to remind us, day by day, of this awakening truth. All we can be certain of is the present; the future is behind the veil. Then what fresh call is there upon us all for exertion, for watchfulness, for diligence in our Christian calling. Take heed then, while the day of salvation lasteth; before the night cometh, when no man can work. “What I say unto you, I say unto all, Watch! for ye know neither the day nor the hour when the Son of man cometh. Blessed are those servants whom their Lord when He cometh shall find so doing.”

*EXTRACT FROM A SERMON PREACHED IN
CHRIST CHURCH CATHEDRAL, COLOMBO,*

(After the Death of Bishop Chapman),

ON SUNDAY, NOVEMBER 26TH, 1879, BY REGINALD, BISHOP
OF COLOMBO.

. . . . THE removal of our Founder-Bishop from this world to the other seems to mark an epoch in the history of the Diocese. A stage has been passed. We have passed through our beginnings. . . . Till now we were not as a Diocese complete. We were not fully represented in the other world. Now our leader has crossed the river, in the steps of his Leader and ours.

I will not attempt to praise him; for his zeal and courage, his

purity and tenderness, his wisdom and faith, were known well in this place, and have left their proof in every part of Ceylon, and need no eulogy. And yet it cannot be displeasing to any who have known him, to hear what impression he made on one who knew him as an old man, drawing near to the grave, amid the peaceful but constant duties of his small parish, or in the scholarly seclusion of his rooms at Eton College. A very deep humility was to be traced in every sentence, and every movement ; and with it a most beautiful gentleness, tender and considerate to all, and full of courtesy to the lowest.

These crowning graces, ripened in that retired meditative life which he was allowed to lead, marked the man who had fought his battles, and struggled his struggles, and had found the peace which the world cannot give.

. . . . If I am asked, what do we owe to him? I am at a loss to reply, because it is not easy to say what we do *not*, as a Diocese, owe to Him. Before him, though there were Bishops administering the Church in Ceylon, and it would be untrue to say that our Church had no Bishop till his time,—still there was no *Diocese* of Colombo, and all the organization of it fell to him. We who have the result do not easily estimate the difficulties of its foundation. The defects are easily perceived, but all that goes smoothly is unnoticed. But if we look, for instance, at our *status* as a Church, a little consideration will show that if the Diocese has been worked for thirty-five years, without any serious difficulty arising from its rather complicated relations to the State, of which part of our Church is a Department ;*—if in the tenure of property, we have enjoyed the free control of our own, while receiving, like other Christian bodies, occasional grants from the State, and being supported by its ordinances ; if in such

* The disestablishment of the Church in Ceylon did not begin to come into effect until July, 1881.

matters as education, the laws of marriage, and the like, our complete independence as a Church has been combined with an attitude of perfectly loyal co-operation with the State, we owe these things in no small degree to the wisdom of the first Diocesan. The precedents set by him have guided his successors, and made their task easy.

Of how many Churches he was the promoter, for how many places he provided clergy, I am not able nor very anxious to be able to reckon. But this we owe to him in all; that a tone was set, and has been maintained since his day, by the clergy and by the laity who were under him,—a tone of loyal Churchmanship, which at that time,—before the Church at home had awoke as she has now—it needed some boldness and faithfulness to set; a tone of Churchmanship, which not all the influences, which in a colony like this, make for laxity and compromise of principle, have been able to destroy.

Colonial Churches and newly founded Dioceses were not such well-known things, when Bishop Chapman first left England, as since, by God's mercy, they have become. There was indeed, one grand and encouraging example before our Founder, when he left the comfort and safety of home for what was then far more of a banishment than it is now,—the example of his dear friend, who less than two years before him entered into rest, the first Bishop of New Zealand, the noble Selwyn. This was the example which inspired our Founder; and just as S. Thomas', Colombo, was instituted after the model of S. John's, Auckland, so the devotion and zeal of George Selwyn were ever in the mind of James Chapman. But such things were much more difficult then than now. The office and the work to which he came, were then looked on in England as obscure and useless,—nor had it then been proved, as it has been now, how great and how precious to the Church such services may be.

A native Church was a thing then scarcely thought of; a native ministry—though this Diocese had already been forward in that direction, was distrusted or ignored; in short, the capacities of the Church, under the conditions of colonial life, were as yet known only to faith. But faith,—faith in the Cross as the foundation of all, and in the Church as the living witness of the Cross,—such faith was strong in Bishop Chapman, and the heroic band of men from among whom he came.

But if it is of visible and material results that you speak, when you say, What do we owe to him? I can well reply, “If you ask for his monument, look around you.”

Church building, and indeed building of any substantial sort, was a rare and difficult task in Ceylon, when Bishop Chapman planned and completed this beautiful building, which for nearly thirty years has fostered the life of the Church; witnessed by its daily services and weekly Communion,—specially provided for by him in the deed of trust—to the law of the Church to which he was so loyal; and by its Sinhalese services, also required by his institution, has witnessed to the great principle of the union of all races in the household of God. There were not many educational models to follow in the colony, when Bishop Chapman laid, with so much wisdom and foresight, the plan of S. Thomas' College and Collegiate School, a contribution to the cause of education, such as has not been surpassed by any other single effort, in the history of the colony.

For all these works, and many more associated with them, or distinct from them, our founder's foresight supplied the schemes, and his unbounded liberality the resources. . . .

But as I said, if you ask for his monument, look around you. Go, as I go, into every part of the Island, and hear the elder English clergy, the native clergy, and a large proportion of the younger men of station and office among the inhabitants of the

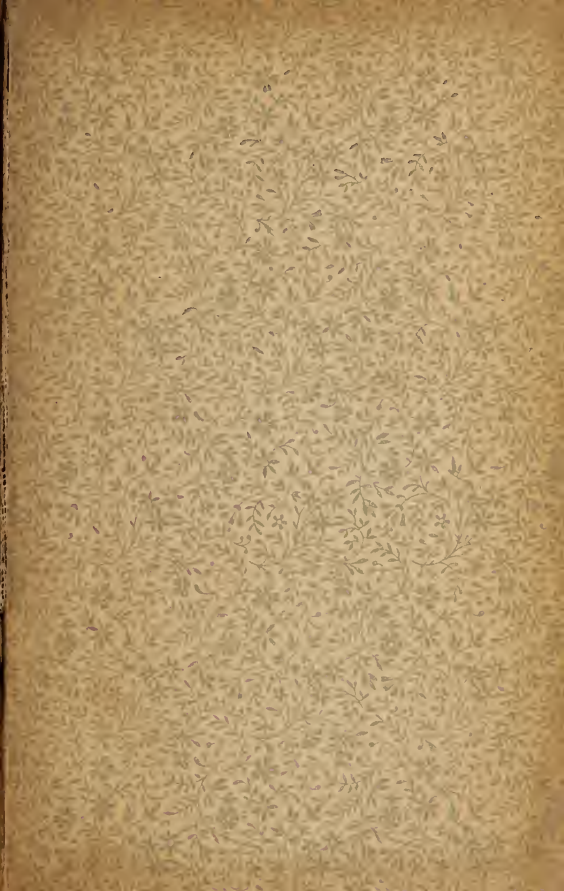
country ; and you will find his memory loved to a degree which those who never knew him, perhaps little think. Everywhere I have been told stories of his kindness and wisdom ; and several times those whom he had justly rebuked have told me how much they owe to his well-timed words. Still more deep and affectionate is the feeling which the native clergy have for him. They regard him truly as a father ; and they treasure his words and his example ; and justly feel that he showed them, in his own person, what a clergyman ought to be. All who came under his influence felt, as both clergy and laity have often told me, that they were in the presence of one who maintained, both for himself and others, a high standard. That, at last, is what we owe him. He set a high standard. He had to begin to set the standard, and he set it high. If we acknowledge that debt to him, we have acknowledged already our own responsibility to follow his lead ; and in the good old words, "to hand on to those who come after us, the trust which we received, not lowered, but, if anything, raised higher than we received it."

But "call no man your father upon the earth." Whatever we have of good, our Father which is in Heaven founded. He set our standard ; "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

FINIS.

NOTE:—Page 125. The late Rev. R. U. Todd was at that time Rector of Dunster. Page 127, line 19, for "Pastorum" read "Pastorem."





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